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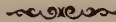


KESSAB — NORTHERN SYRIA.



# THE MISSIONARY HERALD.

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## KESSAB—THE CHURCH ON THE MOUNTAIN.

BY REV. G. W. WOOD, D. D.

ON the southern side of the mouth of the Orontes, opposite the site of ancient Selucia, rises abruptly from the sea an immense cone of limestone, to the height of 5,700 feet. This is Mount Casius, now called Jebel Okr'a, or the "Naked Mountain"; its top and sides being bare rock, though its base and the ridges that branch out from it are covered with forests of oak and pine. Pliny says of this mountain, that a spectator on its summit, by simply turning his head at the hour of sunrise, could see both day and night! Its missionary associations, beginning with the first voyage of men sent forth by a Christian church to the heathen of other lands, give it a deeper interest to us; for Paul and Barnabas may have beheld its head crowned with a sunset glory long after the coast-line had sunk beneath the horizon, and lower heights were buried in darkness, as they looked back towards the harbor in which they had embarked on the mission to which the Holy Ghost called them from Antioch.

On its southeastern side, clinging like a bird's nest to its precipitous face, and above a long, deep valley which there begins to open out, with its fields separated by walls of stone, and filled with mulberry, fig, and pear trees, vines, and wheat in cultivation, is a village of three hundred houses, or 2,000 souls, bearing the name of Kessab. It is the largest town within a distance of many miles. Not a Moslem resides among them; they are all Armenians.

Ascending from the plain which runs to the north of Ladakiyeh, hill after hill has to be climbed, and only at the cost of long-to-be-remembered fatigue will the place be reached; but the richness and wildness of the scenery to the west, an occasional glimpse of the blue waters of the Mediterranean to the east, a sea of mountains extending to Antioch, "glens verdant with the bright foliage of the myrtle and the ilex" along his road, repay the traveler.

But a Christian visitor can have a richer reward in now making this journey. There is little, indeed, in the external condition of the people to interest him. They are nothing but rude and simple mountaineers; kept in extreme poverty by oppression, and presenting nothing to win towards them our regard but what has been wrought in many of them by the Holy Ghost.

Whether the light of divine truth entered amid pagan darkness on that spot

in the days of Paul, we do not know; but it has lately been made to shine clearly in the midst of a hardly less dense ignorance of spiritual and saving knowledge, into which fatal corruptions of Christianity, at some time established there, had plunged the people.

In the early days of the Syria mission, a resident of Kessab, Mukdassy Hanna, heard that an Armenian friend had gone from Beirût to Antioch, where he was suffering persecution on account of some heresy into which he had fallen. Full of zeal for the orthodox Armenian faith, he went to Antioch to reclaim his friend from his errors. The result was that he went back himself infected with the same heresy; and when the Aleppo station was formed, Hanna made a journey to that city, and besought help for Kessab. Mr. Ford made the first visit, in 1850. Subsequent visits were made by other missionaries, and by native brethren from Aintab and elsewhere. Individuals were impressed; discussions concerning the way of salvation drew numbers from their confidence in a religion of sacraments and forms; some few persons soon seemed to have found truth to the saving of the soul. The usual result of wrath and persecution followed. The peace of society was broken. Violent assaults were made on the evangelical men, and their property was destroyed. This could be done more easily because the population was exclusively "Christian," and the Turkish officials resided in a Moslem town, at the farther end of the Kessab valley. Sometimes the persecuted yielded to the violence of the storm so far that the progress of the truth was checked. Sometimes the meekness of their spirit, and their refraining from retaliation and anger, conquered their enemies. Sometimes they were enabled to get protection, and even redress for injuries, by appealing to the Turkish Governor, or the Pasha at Aleppo.

Thus the conflict went on until a triumph was gained. An evangelical church was formed by Mr. Ladd, in 1853, consisting of twelve members. At the end of 1855 it contained fifty members — 36 men and 14 women. Its membership has increased, by the last report, to 192, and the whole number of registered Protestants is given as 1,010. In respectability and weight of influence the Protestants now take the lead; and the face of society has undergone a great change.

For several years their place of worship was a small and dark room. A high partition separated the female from the male portion of the assembly. As the gospel took effect, the oriental feeling was modified, and openings were made and enlarged, so that the women could see and better hear the speakers, and when, in 1859-60, a church edifice was erected, only a rail was put in to mark the divisions assigned to the two sexes. The sitting together of families will be reached in due time.

The new house of worship referred to is a substantial building of stone, with plastered walls, but no seats or adornments. In their deep poverty the people could give but little money; but nearly "all the stones for the massive walls were brought from the quarry by the men, women, and children, on their backs — the women doing their full share of it. At first the people were called to the quarry by striking a bar of iron, in the same manner as they are called to church on the Sabbath. This was done about two hours before sundown. After a week or two, to avoid interrupting the regular labors of the day, they carried stones in the evening, by moonlight. When the moon failed them, they used



torch-lights; and when the stones in the quarry failed, and they were obliged to bring them from a greater distance, every man who was the owner of a horse, mule, or donkey, was assessed two days' bringing stones on the backs of these animals; and thus the work was completed."

Mr. Dodd, who visited Kessab in the spring of 1860, soon after the completion of this church, thus describes a scene which he witnessed: "The work of the Lord at Kessab is great and marvelous in our eyes. The day was a very solemn one. I never preached to a more deeply attentive congregation, nor felt more conscious of that assistance which a preacher receives from the tearful sympathy and interest of his hearers. The Holy Spirit manifested his presence and power. It was a revival scene. One thousand persons, by actual count, were present in the morning, many from the old church coming to witness the dedicatory services. In the afternoon, twenty-three were added to the communion of the church, perhaps nine hundred were present at the sacrament, and in the evening there were seven hundred or more. The most prominent manifested feeling of the church that day was one of joy and gratitude. Their hearts were full of praise. They thanked God for the church of stone, and for the church of living hearts. They recalled the day when all the Protestants of Kessab sat on one mat and read the Bible together, and wondered whether they would ever be numerous enough to fill that mat! And when it was filled, they hardly dared hope to fill a second. Now, forty mats were spread over the church floor, and all filled!"

At a little earlier date, Mr. Powers wrote concerning the spiritual state of the church in these words: "No sooner was the work on this [church] edifice suspended for the winter, than they set themselves earnestly and prayerfully at work to build up the spiritual body that was to fill it. Fourteen male members of the church were appointed to go, two by two, from house to house, to converse, read, and pray with the people, and urge them to a devoted, Christian life. Female members were appointed to do the same among the women and children. Neighborhood prayer-meetings were also appointed for week-day evenings, and Bible-classes, at five or six different places simultaneously, on the Sabbath, the men and women meeting separately. . . . These men, with the love and zeal of young converts in their hearts, and the gospel in their hands, are very active among their friends and acquaintances, in persuading them to embrace the truth. One of these has been the very bitterest opposer and persecutor of the Protestants in Kessab. He now comes to my room two or three times every day, and it is truly interesting to see how the changed state of his inner man shows itself in the visage of the outer. So active has he been in his efforts to win souls to the truth, both in this village and out of it, that the Armenians have lodged a complaint against him with the governor of the district. It is truly delightful to find among this people such evidence of a genuine work of the Spirit."

Kessab, as a summer retreat from the heat of Antioch, and occasionally for longer periods, has enjoyed the labors of Messrs. Morgan and Powers; other missionaries have sometimes visited it; and Mrs. Coffing has done much by a school for girls, and in instructing the women.

The moral transformation is not yet complete. Such a people can learn self-government, and become proficient in all Christian virtue, only by experience

and long-continued culture. But a wonderful renovation has already been effected, and this very largely by a native agency, which, under missionary supervision and supplementing for a time, is our reliance, with God's accompanying blessing, for the permanent establishment and progress of the gospel in that village, and the numerous smaller ones in the surrounding region.

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### FINANCIAL PROSPECTS.

By way of some encouragement to those who are looking and striving for the relief of the treasury, it may now be stated, that the receipts for the month of June (\$33,664.21) were about \$12,561 *more* than for the corresponding month last year. All that has been said, however, in the last two numbers of the Herald, respecting the necessity for strenuous and instant effort to prevent a debt at the close of the year, remains as true as it was before. The total of receipts from donations and legacies, for ten months, up to July 1, is not quite \$325,000; the *present* indebtedness is \$84,745; and that the year may close with an unembarrassed treasury, the receipts, *from these sources*, for the two remaining months (July and August), must be at least \$190,000, — \$75,000 more than was received during those months last year! It is cheering to notice that *some* are moving to the rescue — that there was an increase of contributions in June, over those of last year. But that increase was very small as compared with what was and is needed. Let no friend, therefore, slack his hand; let prayers and efforts be unceasing; and "every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The financial close of the year *may* yet be such as to animate the Christian church, encourage young men whom God may be calling to the work abroad, and cheer the hearts of faithful but worn laborers now in the fields, who anxiously "watch for the morning."

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### LETTERS FROM THE MISSIONS.

#### Central Turkey Mission.

LETTER TO THE TURKISH MISSIONS AID SOCIETY.

DURING the late annual meeting of the Central Turkey Mission, at Aintab, Mr. Adams wrote, in behalf of the mission, to the Secretary of the (English) Turkish Missions Aid Society, and a copy of his letter was forwarded to the Missionary House. It so well and concisely presents the progress and present condition of the

mission work in that field, that readers will be glad to see most of it in the pages of the Herald. Mr. Adams states: —

"Light and shadow have alike passed over us, but, as a whole, our work for the past year has made decided progress. Its most striking feature is that of steady growth, in the best sense of that word. The churches are generally more stable and self-reliant, so that we are correspondingly confident of the permanent reëstab-

lishment of Christ's kingdom in this its ancient abode.

"The field of the Central Turkey mission, comprising North Syria, Cilicia, and Northern Mesopotamia, is divided into five permanent *stations*, or districts. Of these, *Aintab*, as the oldest, naturally claims our first attention. The gospel was first preached here in 1847. The next year, Dr. Schneider arrived and commenced his labors, which he has carried on with remarkable success until the present time. This year will be a distinguished era in its history, as marking the close of direct missionary labor. The results will show two churches, of 360 members, with able, faithful pastors; Sabbath-schools numbering 1,139, day-schools with 393 pupils, and a Protestant community of 1,881 souls. These churches are entirely independent of us; they pay all their own expenses; manage their own business; and efficiently labor for the surrounding community.

"For the support of their worship and schools they contributed [last year] more than \$1,000, which, in a country where labor is ninepence per day, when it can be had at all, shows the genuine interest of the people in evangelical religion.

"The spirit of consecration is, generally, very strong. In the Second church, nearly all the members, as a matter of conscience, give one tenth of all their income for the cause of Christ, besides giving \$750 extra this year (gold) for a church-building.

"Preaching was first commenced in *Marash* station about 1853. Now, two self-supporting churches, of 445 members, with excellent pastors, Sabbath-schools numbering 870, and a Protestant community of 1,741, prove how firmly the gospel is establishing itself in the Turkish empire. The poverty of the *Marash* brethren is distressing, yet they contributed \$1,250 last year, thus paying all their own expenses. As an example of their devotion, forty men worked more than twenty days to cut down a large tree in the mountains, float it down the river, and then roll it ten miles upon the ground to *Marash*, for a church-building. These churches have formed themselves into a Home Mission-

ary Society, which has several preachers and teachers under its direction.

"The work in the *Antioch* field has not made much progress, owing to the failure of crops, enormous taxation, and want of the active labor of a resident missionary, though the latter will not be true in the future. Still the work has not retrograded, but even gives promise of large fruit hereafter. The Greek school at *Antioch*, flourishes.

"The *Oorfa* station (*Ur* of the *Chaldees*) has made superior progress. Its self-supporting church numbers 55 members, with a community of 600 souls. This field surpasses all others in its devotion to the maintenance of the gospel. Most of its churches not only give one tenth of their income, but in respect to the remainder they act according to 1st Cor. xvi. 2. The most striking instances of the grace of liberality could be furnished from this field, if my limits would permit.

"The *Adana* field has been signally favored by the Holy Spirit during the last year. Its churches and congregations have been so greatly strengthened and invigorated, that we confidently hope ancient *Cilicia* will again receive the gospel of the Son of God as fully as of old.

"Three fourths of the twenty *out-stations*, under the care of the above-mentioned stations, are singularly vigorous. The growth of the churches and congregations in these places surprises even us, who are familiar with every step of their progress. In *Tarsus*, Paul's birthplace, both church and congregation have increased more than a hundred per cent. in twelve months, while *Hassan Beyli*, in the *Gaiour Dagh* mountains, comes little short of a miracle of divine power. Less than four years since, these mountains were the dread of this section of the empire, and quite as much so of the Turkish government. They stood in the very front rank of theft, robbery, and murder, so that the stranger hazarded his life even to approach them. With their subjugation by the Turkish government, after great exertions, two years since, there arose at *Hassan Beyli* a strong desire for books, and then for the gospel. Both were sent by the hands of faithful men from *Aintab*,



and last November, Dr. Schneider organized a church there of fifteen members, whose religious experience he declares was singularly scriptural and thorough, convincing him, beyond all doubt, that God has chosen the terrible Gaiour Dagh, wherein to show the wonders of his grace. The Protestant community numbers 70 souls, and is rapidly growing, while the church, within a few days, has called the preacher to be its pastor. Thus there are bold witnesses for Jesus in a region where Turkish cannon could not enforce obedience a few years since.

"The mission churches are assuming the work of self-support in a way that gladdens our hearts, for native self-support is the real measure of mission success. As missionaries, we find our cares greatly lightened by the 'Evangelical Union,' a body now in session in this city, composed of all the preachers and pastors, with one delegate from each church throughout the whole mission, with one or two exceptions. They have an advisory oversight of all the churches, and all business connected with them, except that which *plainly* devolves upon the missionaries. Their sessions are conducted with strict regard to parliamentary rules, while in gravity, earnestness, and a solemn sense of responsibility, their example might, sometimes, be profitably imitated in similar bodies among their Occidental brethren.

"The schools for training native preachers and preachers' wives, are prosperous. The first was opened in June last, with the hope that we could secure 15 students, whereas there are 28—so that we can receive no more. Among this number are several promising young men, for whom we entertain great hopes of usefulness. In the girls' boarding-school, at Aintab, 10 of its 25 pupils were hopefully converted last year. To secure intelligent pastors and pastors' wives is a matter of vital importance, and God seems to promise to our efforts to secure them an abundant success.

"So far as we can now see, there are no obstacles to the final success of our mission, which, with earnest prayer, faith, and labor, cannot be overcome. Official

hatred of Protestantism, occasional instances of defection from Christ, lack of comprehensive views among the brethren, want of school apparatus, school-buildings, and trained teachers, are a test of patience, but most or all of them, are necessarily incidental to *all* mission labor. The comparatively little active opposition, and the fewness of adverse influences which the work encounters, furnish a source of unfeigned thankfulness."

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### Eastern Turkey Mission.

#### HARPOOT.

(175 miles south of Trebizond.)

LETTER FROM MR. H. N. BARNUM, April 16, 1868.

THIS letter—in its statements respecting the operations of student-helpers, during the winter's vacation, and the favor with which their teaching and preaching was received in several places; the progress of the mission work of the "Union," for Koordistan; and the promise of the native pastorate—will be found no less encouraging than former communications from Eastern Turkey.

*Student-helpers and their Work.* "Our polyglot seminaries have started again, after the five and a half months' vacation, with their Armentan, Turkish, Arabic, and Koordish departments. The students bring in encouraging reports from all quarters.

"The Armenians generally manifest a good deal of opposition to our schools; so much so, that wherever we open a school, they are pretty sure to open one at the same time, to prevent the children from going to ours. This is often done in places where there never had been a school; and frequently the result is the organization of a permanent school. In the village of *Shepik*, the last winter, the Armenians requested our teacher to occupy their school-room, which is connected with the church; and the children of Protestants and Armenians were all taught together; and all, or nearly all, used Protestant books. So too

in the village of *Dsak*, which is also near *Arabkir*. The student who went there is a native of the village; but the opposition has been very strong, especially on the part of the village priest. There was only one real Protestant in the place. When the student opened the school, the priest denounced him repeatedly, in the church, and also his school and his books, and even the Bible—that is, the modern translation. But when it was seen that children were beginning to go to the school, and that they could not break it up, the people had a meeting, and decided to invite our helper to go into their school-room, which is really a part of the church, and teach school for the whole village. He replied that he was perfectly willing to do so provided he might teach the Bible and Catechism, and have a Sunday-school and preaching in the school-room. They assented, and he removed to the Armenian school-house, and taught there the whole winter.

“Preaching has seldom been heard in the Armenian churches. In these latter days, it is introduced quite generally in imitation of, or as a protection against Protestantism. It was finally arranged in *Dsak* that they should have preaching on the Sabbath in the church, and that the priest should hold forth one Sabbath and the helper the next, and so on through the winter. The congregations numbered from 250 to 300. The priest became very friendly, and ordered that the examination of the school should be held on Sunday, in the body of the church, as the attendance, he said, would be better on that day; and he exhorted the people all to come out. As the examination consisted in the reading of the Scriptures, and recitations from the Bible and Catechism, with the singing of Sunday-school hymns, there was no special impropriety in choosing the Sabbath.

“In the village of *Hatsaloo*, near this city, where there is no open Protestant, the helper preaches in the Armenian church every Sabbath, and two or three times during the week. The priest does not go to the church at all, and the people tell him that they don't want him to come—they prefer this man. In at least a dozen villages in this field, during the past

winter, our helpers have preached more or less frequently in the Armenian churches, by express invitation; and in every case, so far as we have heard, their words have been well received. It has become a pretty well settled principle now, among our helpers, to confine themselves to the fundamental truths of the gospel, without attacking openly the rites and ceremonies of the old church; and this is the reason that opposition is so far disarmed, and so ready access is gained to multitudes of people.

*The Mission to Koordistan.* “You are already familiar with the fact that the churches of the Evangelical Union have undertaken a missionary enterprise, viz., the giving of the gospel to the Christian races in Koordistan—the region east of *Diarbekir*. They supported six students in the seminary here last year. One of these men thought that he could do more good by continuing at his trade, but the remaining five were sent into the field. One was sent to *Deh*, near *Sert*, two to *Farkin*, and two to *Redwan*. We had felt that, in such a region, it would be a good winter's work if they were merely to occupy the ground, and not be driven out. But in the place of that they were well received, had small schools, sold a few books, and made known the truth to a large number of people. We all feel much encouraged at the result of this experiment.

“The efforts of the young men were devoted chiefly, to the Christians—Armenians and Jacobites,—but they also had more or less intercourse with Moslem Koords and Yezidees. All these sects use only the Koordish language in conversation. In prayer, the Armenians use their ancient language, the Jacobites the Syriac, and the Koords the Arabic; all of which are to them wholly unintelligible. It was to all a new thought that it would answer to address God in the Koordish language. This was a subject of considerable discussion, but the *reasonableness* of talking to God with words which they themselves could understand was so apparent, that this of itself predisposed many to look favorably upon the teachings of the students.

“The work in *Redwan* was most en-



couraging of all. Meetings were held regularly, and several persons became open Protestants. There was opposition, but the Lord restrained it from assuming a violent form.

“All these men went about to the villages, to some extent, and met with some encouragement. They have all come back very much interested in the work, and the brethren who support them are much encouraged. Pastor Mardiros, who is their teacher in Koordish, says that there has been an evident increase in spirituality among these Koordish helpers. Two new men have joined them, making the present number seven. Three of them are married, and one of them brought his sister. These four females are connected with the female seminary. One other Koordish student is expected. This enterprise is carried on by these few feeble churches — a missionary work much greater, in proportion to their strength, than the American Board, or any other American Society, has ever undertaken. May the Lord bless them in it.

*The Native Pastorate.* “Our pastors are gradually assuming more and more responsibility. The pastors of the six churches, within five or six hours of the city, meet once in three months, for their own improvement and to consult concerning the interests of their churches. We have asked them, in addition to the care of the churches, to have the special oversight of the congregations that are soon likely to be organized into churches, and to exercise a special care for all the preachers who have been licensed by the Union (as to their walk and efficiency), and to aid us in their location, etc. The greater the responsibility put upon them the more do they realize the difficulty of conducting such a work, and consequently the more cautious do they become. One of the pastors remarked: ‘The management of these things used to seem to me very easy, as I looked on from without, but now that I am called to think and plan myself, I see how difficult it is to adjust every thing in the best way.’ Since the Union was organized there has never been the slightest friction between them

and us, and I see no prospect of any occasion for friction in the future. The more we work and share responsibility together, the greater is our union of sentiment and feeling.”

#### HARPOOT STATION REPORT.

THE report of the Harpoot station for 1867 is now received. The number of native helpers has increased, during the year, from 78 to 94. Seven graduates from the seminary have been licensed to preach, and two former licentiates ordained, by the Evangelical Union. The number of churches in the field is 13, two of which are still without pastors. To these churches 47 members were added by profession, the whole number being now 417. The number of out-stations has increased from 54 to 59, and the whole average attendance at the Sabbath congregations, from 2,365 to 2,834. This is only 76 less than the whole number of registered Protestants, which indicates “the church-going habits of the people.” Contributions for various purposes increased from 90,000 to 113,000 piasters. The paying of tithes is becoming more general, and it is said: “We have reason to believe that it will soon be true in the whole field, as it is already in the city church, that the Christian man who does not subscribe his tenth will be the exception.”

LETTER FROM MR. WILLIAMS, *May 9, 1868.*

*Encouragement in the Arabic Field.* Mr. Williams writes from Harpoot, but with reference, mainly, to the Arabic portion of the field, more immediately connected with the Mardin station. He commences his letter by saying: “I am urged to send you some account of the many encouragements which are reaching us from the Arabic field. I have shrunk from it, because it is so difficult to state them to one who has had no personal contact with the people and not make more impression than was intended; but I will try. Certainly, to my eyes, the stony ground presents a prospect promising to an extent it has never before done since, in 1851, I first floated, with Dr. Bacon, from Diarbe-

kir to Mosul." The amount of matter pressing for a place in the Herald constrains to the omission of much of his letter, but portions of it should find a place, that readers may learn something of the new encouragements presented in regions which have, until quite recently, seemed emphatically sterile.

*Mosul.* "The pupil whom I sent to Mosul for the winter was greatly hindered in starting, but on his arrival he was received with a hearty welcome, and under the inspiring influence of his earnest activity the congregation at once almost doubled, and meetings numbering over fifty were held every evening of the week. So many new comers attended that the papists took the alarm, and anathemas and excommunications were freely threatened. Of course this increased attendance is not yet prepared to write itself altogether Protestant; but it shows how ready that field now is to respond with waving harvest to earnest culture. Such response to native effort is a much more reliable index than the same amount at the presence of a missionary, because less likely to have been actuated by mercenary motives."

*Azzokh—One Faithful Witness.* Mention is made of former efforts at Azzokh, and the subsequent dying away of all the apparent interest, which "grew out of a feud and came to nothing;" but it is added: "One man held fast to the truth he had received, and amid opprobrium and oppression confessed his faith, standing up for Jesus till he died. Through him, his wife became partaker in a like precious hope, and after he was gone, taught herself to read (she had already learned her letters), and taking his Testament told the old story, ever so new, of Christ and his love. Nor poverty, nor persecution, nor priest, nor bishop, could silence her voice and influence. She was punished and pestered, and made to work on the road, a poor, lone, ignorant widow; but everywhere she proclaimed Christ the only salvation, and read the gospel in the evenings at her own house, to groups of from five to twenty. Such is the story which, coming to us through divers native chan-

nels, has stirred our hearts and may touch yours. And now we have responded to a delegation who visited Mardin through the snows and mud of winter, and have sent one to look after their welfare. They say, if we will send a teacher a score or two are ready to join him, and be taught this way more perfectly. But oppression is fearfully rife in Jebel Tour, and we take hope cautiously.

"*Kullaat* is only half an hour from Mardin, and we had much difficulty to seat our helper there; but we succeeded, and he had gathered some five or ten about him, when the Patriarch's excommunication arrived, and the number was reduced up to 15 and 20. *Kullaat* is the Patriarch's native village, and only one mile from Deir Zaferian, the great convent of the Jacobites. When a place reaches the point where the great anathema adds to the number of gospel hearers it is time for us to take courage.

*Mardin.* "I think I have told you that the pastor and mejlis [at Mardin] admitted twelve more to fellowship in January. The church is now thirty, of whom twelve were originally papists. The average Sabbath congregation is a little more than a hundred. The pastor is of my training-class, and is here, studying; the helper whom I promised them for the summer had not arrived; yet the average attendance at the two weekly meetings, for the month reported, was fifty, and the accord and brotherly love among church and community were complete. The pastor has, so far, developed beyond all my hopes, and my 'fears' have pretty much died out, of inanition. The community is now having a hard and worrying struggle before the Government, to prevent being crushed by the united, persistent, and oppressive efforts of the other sects to heap upon them annihilating taxes."

*Sert.* Of the Protestants at Sert it is said: "They still 'grow in grace and in the knowledge of our Lord and Saviour,' and in attachment to his truth. The congregation has gone up to sixty, and is constantly increasing. This sapling has been

planted on the rocks and nourished in the storm. Tempest and hail have beaten upon it, and it promises to be as sturdy as an oak, while bearing precious fruit. The mention of no place gives me such joy as Sert. No harm has been done there by nursing and over-tending. From the first they were made to understand *Christ's* terms,—‘In the world ye shall have tribulation’; and they accepted *that* gospel when they became Protestants. Perhaps you remember, that with a membership of *only six*, the church at once assumed one half the support of their pastor and school-teacher.”

Pleasant facts are noticed respecting several other places, and Mr. Williams closes his letter thus: “But I have said enough. The great thing is, that in all the field the stumbling-block which of all others most hindered the work is taken out of the way, by the entrance of the people upon the work of self-support, to wit, the belief so universal, that men were *paid* to become Protestants. When the mission did every thing for them, there was soil in which such a misunderstanding could grow; but it shrivels and disappears before the telling fact of building their own churches, supporting their own pastors, and sending missionaries to their Koordish-speaking brethren; and outsiders are drawn to inquire what is the secret of this religion which pulls piasters out of poor pockets; and so they ‘worship God, and report that He is among them of a truth.’”

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### Madura Mission — Southern India.

#### DINDIGUL.

(38 miles N. N. W. of Madura.)

LETTER FROM MR. CHESTER, *December 24,*  
1867.

THIS letter was not received at the Missionary House until more than five months after its date; but a few passages from it, though late, are of value, as presenting a striking view of many labors, in efforts to do the work of a missionary in Hindostan. Mr. Chester is a medical practitioner as well as a preacher, and

has a dispensary at Dindigul, where great numbers of patients not only receive medical attention, but hear the truths of the gospel, in the religious services of all “dispensary days.”

*Many Labors — Itineracy.* “This has been the busiest year of my life. Day after day, through the whole of the warm season and the whole of the rainy season, I have found work for more than sixteen hours every day, and work, too, which I think has told upon my station. On our itineracy, during the year, we have spent 91 working days in the tent. The *we* means the native pastor of Dindigul, five catechists, and the writer. We have visited 818 villages, had a total of 31,360 adult hearers, and sold Scripture portions, tracts, and Christian school-books, to the amount of 50 rupees.

“The pastor and catechists have done noble work, and have done it cheerfully and joyfully. They have improved in their preaching to the heathen, and I think have grown in grace. I seldom walk less than seven miles a day, on the itineracy; always walk with the two catechists, in whose company I go, to the most distant village of our morning or afternoon visit, and then to one or two more, and ride back to the tent. I have not, this year, asked from any helper more work than I was both willing and ready to do myself, and have actually done. If the tent is at any time at a distance from Dindigul, I frequently walk in, twelve or fourteen miles, to attend my dispensary. And I must, in simple justice to my helpers, say, that in my absence, on Wednesdays and Saturdays, from the tent, as these are my dispensary days, they have carried on the work faithfully and ably.

*Dispensary Work.* “In my dispensary, we have had 4,351 new cases this year, being 726 more than last year; and a total of 11,966 since the dispensary was first established. These have come from more than 380 different villages. I have had many important surgical operations to perform this year, and know that, by the blessing of God, I have saved many a life. As Government has just furnished me, as



a part of its grant, with a most valuable case of eye instruments, I have begun to operate for cataract. I have scores of these cases.

*Schools.* "My English school has reached a total on the register of 132, and a daily attendance of over 100, of which number 34 are Brahmins. The school was never in better working order. The teachers have been thoroughly engaged in their work, and the regular attendance of the scholars has been remarkable. I am sometimes not able to spend an hour a week in this school, though I seldom fail to give two hours on the Sabbath to instructing the first and second classes, numbering about 22 boys. The Bible is taught the first hour of every day in the school, and a majority of the boys attend two services in the church on the Sabbath. The boys of the station-school, with one exception, attend the Tamil school on the compound, which now numbers 72 on the register, and has reached an attendance of 66. This school is also in excellent working order.

"Mrs. Chester has the charge of two day-schools for girls, one on the compound, where all the girls are of Christian parents, and the other in the town, where most of them are heathen. She is exceedingly interested in many of these girls from among the heathen, for they have not only learned to read, but are daily reading the Testament in their houses. She meets them at the school five days in the week, and the girls often come to the bungalow, to see her.

"Three of the girls in the compound-school united with the church at our last communion. Four adults united with the church at Murugampatti, three months since. This is the village where the members of the congregation have, within a year past, given almost the entire amount expended in erecting a new church for their use.

"I am glad to be able to report much less trouble from the Romanists, during the past few months, than for a long time before." The agents of another society are annoying and injuring us more than the Romanists.

## BATTALAGUNDU.

(32 miles N. W. of Madura.)

LETTER FROM MR. WASHBURN, *March 10,*  
1868.

*Characteristics of the People.* Portions of this letter present some of the difficulties which the attempt to establish Christian institutions must encounter in India, from long-established habits and characteristics of the people, — difficulties which should be kept in mind when the degree of success attending missionary effort is considered.

"The country has enjoyed four years of astonishing prosperity; and these have been followed by two years of famine such as had not occurred within sixty years; and still the heavens are cloudless and dry, so that we begin to look forward to scarcity again. Yet, with all these admonitions from Providence, and with considerable knowledge of the true God and of Jesus Christ his Son, the people are little disposed to leave their dumb idols, or to learn righteousness. Providence without revelation is as a dumb teacher teaching the blind.

"Let not any one in Christian lands imagine that the mass of the people of India, or any considerable portion of them, have waked up to want any thing Western because it is better than what they have had for thousands of years. There is indeed scarcely one Hindû who is not scrambling for money and place, for himself and his children. And if western education, if science, if work at service, if *any thing* will tend to procure *this*, he will do any thing, endure any thing, to obtain it, — always contriving how he can make the largest gains with the least possible exertion. The perfect security of property under the present government — the free opportunity of displaying wealth without the least fear that it will be seized and carried off by those in power — has created a universal desire for it, as irresistible and as all-pervading as the tides of the ocean. This is one aspect of society about us; let me try to paint another.

"One who was born and educated in a

country where the government is but the people acting for themselves,—where every one hopes and expects that the next year will bring something new and better than the last,—where each one will do every thing for himself that he can possibly do,—I say one who has been educated with such surroundings, cannot easily conceive or deal with a state of society where the government is entirely outside and beyond the sphere of the people, and is of that parental kind which provides for them whether they will or not, takes care of them without asking their opinions, and, in general, treats them like incompetent wards,—where it is no shame to be idle or to beg,—where the beggar receiving seems to himself to be conferring a favor on the giver,—where the new is disliked and rejected simply because it is new, and the old is cherished and valued simply because it is old. Yet this is exactly the state of things around us.”

Some facts are mentioned as illustrations of “the order of things with which we have to deal”—the unmoving indifference of the people as to improvements or progress; and it is said:

“Under such circumstances as these we are attempting not only to substitute Christianity for heathenism, but also to develop a sense of individual responsibility, to introduce social forethought and concerted action for themselves, without waiting for the Government, or some one, to take the initiation in every enterprise—to do their work for them. This is no easy matter—to break down the social order while it is still in vigorous life, and remould it on a new scheme. Indeed, unless God soften, nay, melt, with his Spirit, we can do nothing.

*Progress.* “But we are certainly making some progress. I doubt if, eight years ago, a rupec could have been raised cheerfully from the Battalagundu congregation. This year, the duty of the congregations to contribute a part of the wages of their catechists is freely acknowledged and acted upon. We have raised for catechists and pastors what amounts to one tenth the sum expended upon them in this station-

field. Our arrangements are such that I hope there will not be a family connected with us which does not contribute something for its catechist or schoolmaster.

*Giving the Tenth.* “I was gratified, a while ago, when one of the catechists announced that they—the catechists and schoolmasters—had all determined to contribute one tenth of their income for the year, to religious and charitable purposes. They have now had an experience of from three to six months, and I think the scheme will not be a fruitless one. The people in Ammopatti have contributed enough to keep their church in repair, and they have some funds on hand for a belfry.

“The people in Silukkuvarpatti are making efforts for the erection of a brick church, and have met with so good success that the building will be commenced in a short time. I rejoice to hope, that with this outward interest in religion there is rather more of earnest purpose among the catechists. But no one who has not lived in a heathen land can tell how much we need a revival of piety, and an outpouring of God's Spirit, on ministers, churches, and the heathen.”

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### Micronesia Mission.

#### PONAPE.

(Lat. 6° 48' N., Long. 158° 19' E.)

#### LETTERS FROM MR. STURGES.

LETTERS recently received from Mr. Sturges have been very long in coming, being of earlier date than one from which extracts were published in May; but a few passages will still be of interest to readers. On the 25th of March he wrote from his “new home, some twenty miles up the coast from the old base of operations,” where he had become convinced that it was best for him to reside, at least a portion of the time, and where the people had built “a very comfortable native house” for him. They had also made frequent trips in their canocs, moving their missionary and a portion of his goods, without expense to him.



*New Church—A great Change.* Under date April 23, 1867, he wrote: "Last night we returned from a tour of the island, the first I have made with my family for some time. We found the people everywhere flocking in to see us and hear our teachings. They have now, on the northwest side of our island, what has long been needed, a meeting-house. We have agreed to return there and hold the communion-services, two weeks hence. As I preached to the great crowds gathered in their new church, all giving the best attention, I thought how wonderful is the preaching of the gospel to reform savages." The church stands on the very spot where, thirteen years ago, I came near being robbed; the very men who then had their muskets ready, were before me, and giving the most undivided attention.

*The Mountain Patriarch.* "And there sat, at my feet, good old Simion, the 'Mountain Patriarch,' his face all radiant with heavenly smiles and *thought*. How changed since he first visited us at our station, in 1859! Our cook's wife had gone up there and told of the wonders she had heard at the missionary's house. He and his wife crossed the mountains, visited us, heard of the Saviour, and carried the news back to his' people. After a while others were charmed by the songs and teaching of the strange religion; a meeting-house was built; I visited them, married, baptized, and formed them into a Christian society. Oh, how my heart filled with joy and hope as I looked into the face of that good old man, listened to his address, and thought of the changes in all that region. That little rill from the mountain, what a stream it has become, and what fragrance all the fields around send forth! I have never had such a strong conviction that the gospel will yet save this people from extinction. Many there who were almost gone years ago, in their filth and reveling, are now strong men and women; and this is most apparent among the chiefs. Those who have abandoned the kava are so much improved in looks — now looking like not only working but *thinking* creatures —

that we wonder others are not more ready to abandon it.

*Wrong by a Sea Captain.* "A captain of a trading schooner, a notorious fellow in these seas, and who says himself that he led the French in their attack upon the missionaries on Lifu, has just left here. He made our Nanakin' drunk and then bought of him the mission premises at Kiti. He has ordered me to leave, and says he will push me off at the point of the bayonet if I don't leave in a suitable time. I don't know but he may give us trouble; we look only to the Lord to save us from such scourges. We wonder that we have been left in such peace when so long alone, and far away from all human aid and sympathy."

*A New Stage in the Work.* On the 26th of April he wrote again: "There is not much of special interest to report respecting our work. Some are joining us from the heathen party. One large district, headed by its chief, has lately come over, making the opposition very wrathful.

"We seem to have reached what may be called the second stage in our work. The great mass of the people have abandoned heathenism, and religious ceremonies and teachers are hardly more here than witches and witchcraft in New England. We have Christian communities in all parts of the island, scarcely a neighborhood where there are not praying ones; our church members are everywhere; but how like some whom the Apostle addressed as doing the things not to be named among the Gentiles.

*Difficulties.* "The roving habits of our natives are much in the way of church discipline and improvement. Few of the common people have houses or cultivated lands of their own. They attach themselves to some chief or landholder, stay till they get tired, then try another place, and then another; to come around again when the circuit is completed. It is not easy to keep such wanderers together long enough to do them much good; and especially difficult is it to get hold of one for discipline. The want of government keeps

the natives from all motive to improvement and industry. We are trying to induce our Christian chiefs to set off land so that natives can have a home of their own. If we could get exclusive control of land for mission premises, we could soon get a colony about us, but this we have not yet been able to do. There are but two places on the island where land and water favor building up such a colony, and these places are in the hands of chiefs who care not to favor us. We trust to the leaven of the gospel to correct these evils, and we have enough to do."

A general letter from the Micronesia mission speaks of "nine meeting-houses, which serve also as school-houses," as having been built upon Ponape (one has been burned and one destroyed by a violent wind). There are 600 or 700 readers on that island, and 176 church members. Four hundred and fifty-nine members are said to have been received to all the churches connected with the mission, from the first; but these "do not indicate all that has been wrought by the saving power of the gospel."



### Zulu Mission—South-eastern Africa.

#### ESIDUMBINI.

(40 miles W. of N. of Port Natal.)

LETTER FROM MR. TYLER, December 11, 1867.

*Umbiana's Station.* Many readers will remember previous statements of much interest, respecting the native missionary Umbiana, and his church in the wilderness. (See *Heralds* for April, 1866, and July, 1867.) Mr. Tyler had just returned, when he wrote, from his "annual visit" to that church, where he was again much gratified with what he witnessed of the success of the gospel. He states:—

"Five persons were received into church fellowship, and one infant was baptized. The church now numbers 23. We were pleased to see the high regard and love which this little band of Christians cherish towards their missionary; and knowing,

as he does so perfectly, their language, and the peculiar temptations which assail them, he is better able, in many respects, to advise and watch over them than a white missionary could be.

"The greatest change we noticed on the station was the erection of a church, which was greatly needed. The building was made entirely by the missionary and his people, and reflects great credit upon them. We could hardly realize that no white man's hand had been employed in its construction. Soon after our arrival, at the sound of the bell, (which is also an additional improvement since last year's visit—the gift of some kind friend in America) the natives came pouring into the chapel, filling it to its utmost capacity. In the examination of the candidates, much to our gratification and encouragement, one of them mentioned that he received his first religious impressions while listening to the sermon of last year, on the similar occasion.

"The old chief, to whom I have alluded formerly, continues to befriend Umbiana, and has allowed two of his daughters to live with him and to become Christians, if they are so disposed.

"It is a matter of thanksgiving that our native brother finds favor in the eyes of his countrymen; and if he only remains humble and prayerful, as in times past, we believe God will continue to bless him. May such laborers among the benighted Zulus be multiplied abundantly.

*Esidumbini.* "In regard to my own station I would say, that within the past six months our place of worship has been enlarged, so that it will comfortably seat about 50 additional persons; and every pleasant Sabbath it is well filled. Though the people were most of them unable to contribute in money to this object, they freely gave their services. There appears less religious interest among my people than was manifest a year ago; still, the church members for the most part are consistent in their deportment, and the stand they have taken against some of the prominent vices of their countrymen has encouraged us to think well of them."

## PROCEEDINGS OF OTHER SOCIETIES.

## MORAVIAN MISSIONS.

COPIES of the *Moravian*, published at Bethlehem, *Pennsylvania*, and containing an abstract of the annual report for 1867, of "the foreign missions of the Unity," were marked for use by the editor of the *Herald* several months ago; but the amount of other matter, pressing for a place, has kept them long in their "pigeon-hole." Brief extracts, presenting a summary view of the condition of the work, in different fields occupied by the Brethren, will be of interest still, to many readers.

"1. *Australia*. (Commented in 1849.) This mission has been the centre of interest during the past year. The Lord has granted his blessing to the long proposed advance into the interior of this immense and almost unexplored island-continent, and three of the young brethren who were sent out for this purpose have penetrated as far as Lake Hope, in the neighborhood of which is found the last settlement of colonists, and around which large numbers of the aborigines are living. . . . The brethren were 104 days on the road, the distance from Adelaide being about 700 miles. . . . Their original intention was to have advanced a considerable distance further into the interior, to the region in the vicinity of Cooper's Creek, where, according to the reports of Burk and other discoverers, there are large tribes of the natives, but, at least for the time, they felt quite unable to proceed, being completely worn out themselves, and their horses in such poor condition that they could travel no further. After some search they found a favorable place for a station at Lake Kopperamana, about 24 miles distant. The natives here are a more vigorous race than those found further south, being tall and very savage. They are said to be fond of human flesh, and often kill their children for the sake of eating them. Their conduct towards the missionaries was at first very friendly. Towards the end of May, however, there was a sudden change in

the demeanor of the savages, probably owing to the influence of other tribes. The lives of the brethren were seriously threatened, and the timely arrival of some police-soldiers alone saved them from a horrible death. In order not to be compelled to engage in a contest with the natives, they have removed to the camping-place of two other missionaries from *Hermansburg*, who arrived at the same time with them, hoping that by presenting a large force they may be protected from an attack.

"At *Ebenezer*, the station first founded in *Australia*, the progress made has been very encouraging. . . . The mission at *Ramahyuck*, in *Gippsland*, is also in a pleasing condition. . . . There are 2 stations (not counting that in the interior), 7 missionaries, 3 female assistants, 1 native assistant; 14 communicants, 6 baptized adults, 7 candidates, 25 "new people," 1 child; in all, 56 persons under instruction.

"2. *West Himalaya*. — (1853.) On September 7, 1865, the first communion was celebrated with the first four converts. . . . The difficulties which the missionaries encounter on this field are peculiar to it, and render progress very slow. They have to do with a people who imagine themselves far better informed on religious points, and more virtuous, than those who come to instruct them, and their prejudices are almost unconquerable. After twelve years of apparently fruitless toil, six converts have been made.

"There are 2 stations, 4 missionaries, 4 female assistants; 4 communicants, 2 baptized adults, 2 candidates; in all 8 persons under instruction.

"3. *Surinam*. — (1735.) Mention was made in the last Annual Report of the dawning of a better day for the inhabitants of the dense forest region in the interior. . . . There are 12 stations, 34 missionaries, and 35 female assistants; 12,109 communicants and baptized adults, 5,839 candidates and "new people," 1,837 under discipline, 4,975 children; in all 24,760.

"4. *The West Indies*. — (1732.) The



stations are on the islands of Jamaica, Antigua, St. Kitts, Barbadoes, and Tobago, in the British West Indies, and on St. Croix, St. Thomas, and St. Jan, in the Danish. The reports from these stations are on the whole of quite a satisfactory character. There has been a considerable improvement in the external condition of the people, the long and general drought having been succeeded by plentiful rains and bountiful harvests. Still the condition of the working class is yet a very deplorable one, and it will be some time before the losses of the past years can be made good.

"There are 40 stations; 46 missionaries and 46 female assistants; 4 native missionaries; 734 male and female native assistants; 14,924 communicants and baptized adults; 3,930 candidates; 14,172 children; in all, 33,926.

"5. *South Africa*.—(1736—renewed 1792.) The station Baziya, which was totally destroyed by a whirlwind in 1865, has been partially rebuilt. This new mission amongst the heathen Caffres is making very satisfactory progress. The people are peaceful, anxious to be instructed, and punctual in attendance on worship. The church is often over-filled. At the southern lowland stations great distress continues to prevail, owing to the drought of 1865. There are 12 stations; 28 missionaries, and 28 female assistants; 3 native missionaries; 222 male and female native assistants; 3,540 communicants and baptized adults; 593 candidates; 1,008 "new people"; 4,975 children; 382 under discipline; in all, 8,755.

"6. *Greenland*.—(1733.) The reports received from the stations are in general such as call for thanksgiving to the Lord. . . . There are six stations; 14 missionaries, and 11 female assistants; 56 male and female native assistants; 1,216 communicants and baptized adults; 1 candidate; 104 under discipline; 9 "new people"; 459 children; in all, 1787.

"7. *Labrador*.—(1770.) The spiritual condition of the congregations is a very pleasing one, and the past year has been one of blessing also in externals. There are 5 stations; 17 missionaries and 15 female assistants; 34 male and female as-

sistants; 637 communicants and baptized adults; 10 candidates; 10 under discipline; 9 "new people"; 365 children; in all, 1,022.

"8. *The Mosquito Coast*.—(1848.) The visitation of the hurricane of 1865 has not been without its blessed influence upon the hearts of the people, as has been evidenced in many ways. There are 6 stations; 7 missionaries and 6 female assistants; 11 male and female native assistants; 248 communicants and baptized adults; 86 candidates; 328 children;—in all, 662.

"9. *North American Indians*. The mission among the Cherokees has been reorganized, and progress of an encouraging kind is reported."

Mention is made also of "the mission among the Delawares in Canada, and in Kansas." The following summary of statistics is presented:—

"1. *Missions*. Number of mission provinces, 15; stations, 88; preaching-places, 307.

"2. *Laborers*. Number of missionaries, 160; female assistants, 151. Total of laborers sent out by the church at home, 311. Number of ordained native missionaries, 7; native assistants, (as far as reported,) 580; female ditto, 407; Scripture-readers, 13; leaders of meetings, 45. Whole number of native laborers, 1,052. Whole number of laborers, foreign and native, (as far as reported,) 1,363.

"3. *Schools*. Number of training-schools, 7; station ditto, 80; country ditto, 65; Sunday ditto, 86. Whole number of schools, 238. Scholars in station and country schools, 12,904; in Sunday-schools, (children and adults,) 11,852. Whole number of scholars, (as far as reported,) 24,756. [From Surinam, there are no figures in the report on this point. In 1865, the whole number of scholars was 2,338.] Number of male teachers (natives) 117; female ditto, 75; monitors, 498; Sunday-school teachers, 1,090. Whole number of teachers, 1,780.

"4. *Converts*. Number of baptized members, 32,801; candidates, 7,167. Whole number of adult converts, 39,968; number of "new people," 4,401; number under discipline, 2,336; baptized children,

23,606. Whole number of persons under instruction, 70,311.

"5. *The Financial Statement.* The total receipts, from all sources, during the past year, were 100,280 German dollars; the total expenses, 118,072. From the

Continent of Europe there were received 51,425 thalers; from Great Britain, 38,687; from America, 10,164. [The German dollar, or thaler, is at the present time equal to about one dollar in our currency]."

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## MISCELLANIES.

### WHAT DOES THE WITNESS KNOW?

IN an address before the meeting of the (English) General Baptist Missionary Society, in June last, General Sir Arthur Cotton said: "During many years, when I was traveling over the Madras Presidency repeatedly, and over parts of Bombay and Bengal, I was brought into contact with missions and missionaries, and on this ground I have a sort of right to bear a testimony on the subject. Many come home, I know, who have not acquired one single item of information respecting missions, but who set themselves up to enlighten other people. In respect to other matters, such as irrigation, I find that long series of letters are sometimes written by men absolutely without information, who have never seen the works, and have never conversed with the people. In the same way opinions are passed upon missionary operations by those who have no knowledge of the matter, and are entirely adverse to the whole thing. . . . As to the missionaries employed in various districts, I have met with a very great number, and have known many of them very intimately, and have resided where they labored, and this I can most fully testify, that almost without exception they were faithful, devoted, earnest men,—men of God, who really knew the truth themselves, and knew how to communicate it to others;—some of them men of first-class abilities and administrative power. I don't know a case of a mission-station where converted heathens are not to be found, persons affording satisfactory evidence that they are true disciples of the Lord; yet, in estimating what has been done, we must not look so much to cases of individual conversion

as to the general effects that have been produced."

An article was published some time since in the *Foreign Missionary* with reference to this matter,—unfavorable statements through ignorance,—which states: "Many are sadly, and not a few wilfully, ignorant of the great missionary movements of the age. . . . This ignorance characterizes not a few who have abundant opportunities to become conversant with both the workers and the work. Among this latter class, are travelers who pass through the very region where missionaries are toiling and churches gathered, who either pay no attention to them, or speak disparagingly of what has been done. Thus the opinions of Taylor, Burton, Reade, Melville, and many others who could be named, as to the fruits of missionary effort, are but little worth. One of them stated in his letters respecting a heathen city where thousands of youth were daily under Christian instruction; where native ministers were regularly preaching the gospel, and several churches had been organized;—he believed there were some missionaries in that place, but he could not hear that they had made a single convert.

"There are others sojourning for years at mission stations, for trade and gain, who have the best opportunities of knowing what has been achieved, yet having no sympathy in such endeavors, and keeping wholly aloof from them, have and give wrong opinions to others of missions and missionaries. In the letters of one of this class, a charge of extravagance and display was brought, some years ago, against certain missionaries, because in their houses they had mahogany doors, when the patrons of the society were content with



pine. The charge was true, but upon investigation it was found that as mahogany was so common in that country, and pine would have to be imported at great expense, the latter would have been extravagance in their case. . . .

"There are again, Christian ministers and laymen pushing their way to the East for health, relaxation, or other causes, but whose statements are not always reliable as to what missionary work has been accomplished. At a late anniversary of the Turkish Missions Aid Society, Dr. Bliss mentioned a case in point, which is not confined solely to Syria: "He knew an American clergyman who, in visiting Syria, met a friend of his, the Rev. Mr. Washburn, one of the American missionaries. This clergyman remarked to Mr. Washburn, that he did not think it was worth while for missionaries to be employed in Syria, as they did not seem to accomplish anything. Mr. Washburn said to him: 'Did you hear Dr. Thomson preach this morning?' 'No,' was the reply, 'I did not know that there was any service.' 'O, yes there was,' said Mr. Washburn, 'he preached in English this morning.' 'Indeed!' said the clergyman, 'I should like to have heard him.' The conversation was continued as follows: 'Did you hear Dr. Van Dyke preach in Arabic this afternoon?' 'No; you don't mean to say that he preached in Arabic?' 'Yes; and he has a congregation of two hundred persons every Sunday morning.' 'Did you visit any of the schools at Beirut?' 'Schools! Do you mean to say that you have got schools here? I am glad to hear that you are going on so well.' 'Did you see the printing-press?' 'Printing-press! Have you got one?' 'O, yes; we have a printing establishment in which as many as twenty persons are employed.' Thus, but for this conversation, that clergyman, who was really a good man, might, when he got back to America, have told people there that the missionaries had never done anything."

It would be easy to multiply instances like these. "False witness" is very often borne against missions and missionaries; sometimes through malice, and sometimes through inexcusable ignorance.

#### THE OPEN FIELD IN CHINA.

MR. BLODGET, of the North China mission, sometimes sends to the Missionary House what he styles "occasional notes." In those, on the 14th of January last, he wrote from Peking: "Yesterday, two men from a distant place, came four or five times to the chapel inquiring for me, and desirous to obtain books to take home with them. Ascertaining this fact in the evening, I sent for them at once. One of them soon appeared. He was a young man of some official rank, whose residence is in Manchuria, one thousand miles northeast from Peking, and about eighty miles from the Amour River. He was entirely ignorant of Christianity — whether as taught by Protestants or by Roman Catholics — and expressed his desire to learn, and for this end, to take books with him to his own home. He leaves in a day or two with a train of twenty carts. They will journey perhaps thirty miles each day.

"Some idea of the magnitude of the work to be done in China may be gained by following this young man in thought, through towns, cities, and villages, wholly ignorant of the gospel, to the end of his long journey of 3,000 li; then, in thought, taking a longer journey to the west, and still another to the southwest, and a fourth to the south, each of them along the great lines of travel, through a densely populated country which is open to the messengers of truth, and now waits, in the plan and providence of God, to hear the word of life."

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#### THE MEN WANTED.

MR. CALHOUN, of the Syria mission, in a recent letter, referring to the need of men for mission service, says: "We need self-denying men, men who will give themselves to the work of saving souls, and to nothing else; who will be ready to go anywhere where duty calls. We need men who make no reserves, who consecrate the whole life to the service of the Master. Others will assuredly faint by the way. The man who consecrates but half his life will very likely ere long find that too large a sacrifice; while he who

fully consecrates the whole, will ever be deeming his sacrifice too small. The one will work with a heavy, grudging heart, the other hopefully and joyfully.

“We need men who *know Christ*; who know him as a personal, intimate friend; and who, ever conscious how little their knowledge is, are ever striving after more. Such will be at home in the market-place and in the desert. Thankful for the privileges of Christian fellowship, they can still live on Christ when that fellowship is wanting. ‘*Lo, I am with you,*’ has with them a meaning. He is with them, and they know it. I am fearful that we are associating too much of our religion, and too much of our Saviour, with the everlasting future — with the rest and the blessedness of heaven; and too little with the conflict and the toil of this mortal pilgrimage. The missionary cannot be strong, the church cannot be strong, but in the life hidden with Christ in God. We shall need Christ in heaven — heaven will be a blank without him; but we need him almost more as a personal, living, present, and so felt to be, friend, in the midst of our efforts to save the perishing souls of our fellow-men. God grant that all our young brethren who go forth may be *strong in the Lord* and in the power of his might. And may those who send them forth, ministers and people, be always ‘praying with all prayer and supplication in the Spirit, that utterance may be given them, that they may open their mouth boldly to make known the mystery of the gospel.’ I would commend this chapter, the sixth of Ephesians, from the 10th verse to the 20th, to all Christian people.

“I don’t just like to turn here to a secular qualification, but perhaps it is well. I would recommend to all young missionaries to *study book-keeping*, at least in some simple form. They will find the benefit and the comfort of it all along. It is a very awkward and a very embarrassing matter, this not knowing how to keep accounts. If there be accounts, great or small, they should be *kept*; and it is easy to keep them. The time may come, for aught I know, when missionaries will take

not only their lives, but their purses (with nothing in them perhaps) in their hand. But under this present dispensation, there are wives, and houses, and native helpers, and teachers, and children’s shoes and clothes, all of which involve the idea of accounts, and so of a moderate knowledge of book-keeping.”

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#### A NATIVE PASTORATE.

ANOTHER illustration (of which we have so many) of the happy results of putting natives in the mission fields into the full work of the ministry, as pastors of churches, appears in the annual report recently received from Ceylon. Some readers will remember letters of much interest, published in the *Heralds* for September and October last, respecting the ordination of such a pastor at Batticotta. The report now received says: “Though the desirableness of having a native pastor had been brought before that church in previous years, they seemed not ready for it. Now, however, it was a movement started and urged on by themselves, and the result has been in advance of our expectations. There was a cordial unanimity throughout the whole movement, which indicated a higher than human guidance; and since the ordination of the pastor, there has been apparent an increasing satisfaction and confidence in him on the part of the church. His salary has thus far been paid promptly, without the delay of a day, and without care or thought on his part. Both the pastor and the members seem to rise to meet the responsibilities assumed, beyond expectation. It is instructive as well as encouraging to see them throwing out new thoughts, and themselves originating plans of action, which had in former times been urged upon them with apparently little or no effect. The church seems now to be in a position to increase in strength and numbers, till it shall become a great power for good in the land. On the last Sabbath in the year, eleven were added by profession of faith. It was a precious ingathering; and we trust but the beginning of many more and greater accessions.”

## A MONTHLY CONCERT IN INDIA.

MR. CHANDLER writes from Madura: "Our last monthly concert, on Sunday afternoon, was a meeting of unusual interest. A young man who was educated in our seminary, and for a time a teacher, but who is now a pleader in the civil and sessions court in Madura, took part in the meeting, giving a very clear account of the growth of Christian missions from the beginning. All were much interested in his lawyer-like statements. Another reported in regard to the mission in Madagascar, and one described the great movement in the north of China. The statements of each one were followed by a prayer. Singing was also interspersed.

"It was one of the most interesting meetings of the kind I have ever attended in India. We have determined to spend the afternoon of the first Sabbath of every month in prayer for missions, and in communicating missionary intelligence."

## SLIPS FROM THE TREASURER.

AN unknown lady recently left the following at the Treasurer's office, with *five hundred dollars*: "For the A. B. C. F. M., from a friend."

A LADY writes from C—, Ohio: "I send ten dollars for the China mission — five for my little daughter Florence, and five for myself. It is but a little pittance that I can give, but it is given *very willingly*. Would it were in my power to make it a hundred-fold more. I hope to give it every year, until China is redeemed to the Lord. My whole soul is stirred within me when I read the urgent appeals for men and means, that are made by our Board. If our churches were awake, as they should be, money would be poured into the treasury of the Lord, as it was in the days of old, when the Israelites brought their offerings for the tabernacle in such rich abundance that Moses was compelled to restrain them from bringing more. Cannot the two millions for China be raised? Surely our church members can average

five dollars each for this grand object. May the Lord of the harvest raise up an *army of laborers*, and open the hearts of his children to *fill* the treasury of our Board."

A PASTOR writes from New York: "Last Sabbath morning, just as I was going into the pulpit, a sealed note was handed me by one of my congregation. I inclose it to you, with its contents. It tells its own story. Aunt P—, as we all call her, is quite old and infirm, and is seldom able to be at church; but she remembers the missionaries, both in her prayers and offerings."

The inclosed note was as follows: "Dear Brother,—Inclosed you will find one bank bill of twenty dollars, which I wish you to forward to the American Board of Foreign Missions. Also ten dollars for those lone widows and unmarried ladies, that have left parents and native land to tell the glad tidings of a crucified but now risen Saviour. Your compliance will much oblige your friend, L— P—."

THE following comes from Nebraska, inclosing five dollars: "Please find a small remittance from an aged friend of the cause of missions, who has been for fifty years a subscriber to the funds of the Board, and for more than forty years a subscriber for the *Missionary Herald*. We would gladly do more, but seventy-four years for myself and sixty-nine for my companion have so undermined our health that we are hardly able to keep up with this fast-moving world. But the Lord looketh at the heart."

THE following came from an individual in Illinois, with \$20. "Friends of Missions: In view of the 'Financial Prospects of the Board,' as presented in the *Herald* for June; in view of the glorious prospects of success opened up for the church in the mission fields, and the terrible consequences which will follow the neglect to improve them; in view of the fact that from ocean to ocean the tide of emigrants, not only from nominally Christian lands, but from heathenism, will soon flow in upon us by thousands — and if we do not *save* them



they will *destroy* us; shall we not respond to this appeal — not merely from the Board, but from the Master of the Board, whose last command has been neglected for so many ages.

“One third to one half added to our regular contributions for the year would relieve the Board from its embarrassments. Brother, sister, will you make it? Will we regret it when we give up our final account?”

A PASTOR in Vermont sends one dollar, as the widow's mite for some poor heathen,” stating, in regard to the donation: “A good Scotch woman, a member of my church, now in her seventy-second year, earning a living by washing, has laid aside one dollar, and requests me to forward it, that it may be used in telling the heathen the story of the cross. She hopes next year to be able to send more. I am sure her prayers accompany the gift.”

## MONTHLY SUMMARY.

### HOME PROCEEDINGS.

*New England Women's Foreign Missionary Society.* The Treasurer of this Society reports the following receipts since the report in July: Mrs. Dr. Marland, Boston, 10; Eliot Church, Boston Highlands, additional, by Mrs. R. Anderson, 18; Williamsburg, Mass., Mrs. C. S. Swift, 5; South Dartmouth, Mass., ladies in Rev. Mr. Wilson's parish, 1.50; Grafton, Vt., Mrs. C. B. Aiken, 1, Mrs. Geo. M. Barret, 2, Mrs. S. Pettingale, 1, — 4; Tremont, Ohio, a friend, 1; Shullsburg, Wis., by Rev. A. M. Dixon, 5; Galesburg, Ill., ladies of Dr. E. Beecher's church, 48; Charlestown, Ill., Miss M. H. Nichols, 5; Ladies' For. Miss'y Soc., St. Albans, Vt. (auxiliary to the N. E. W. F. M. S.), 100, to constitute the following persons life members, viz., Mrs. Eliza W. Merrill (by her Bible-class), Mrs. Mary A. Smith (by her Bible-class), Mrs. Maria W. Smith, and Mrs. Mary Gorham. The following persons are also constituted life members by the payment of \$25 each, — Mrs. J. V. C. Smith, and Miss Caroline Sutton, New York City; Mrs. Caroline C. Kent, Galena, Ill.

Total for the month, \$272.50. Total receipts, \$3,315.25.

### MISSIONS OF THE BOARD.

*Western Turkey.* A general letter from the Western Turkey mission speaks of their annual meeting, in May, as “unusually

long,” but also, “unusually spiritual, profitable, and harmonious.” The last year is said to have been “one of blessing, though not of signal success.” “The important measures adopted by the previous annual meeting, in the matter of self-support, have been carried out with a good degree of success.” “One new church has been organized, making the present number 22, and 67 persons have been added to the total membership.” \$2,564 were contributed for religious and benevolent purposes, an increase of about \$130 upon the contributions of the previous year. “The increase in the number of students in the theological seminary at Marsovan, from 6 to 24, and their progress in study, have been specially gratifying.” The brethren laboring specially for the Turks have not met with great success; yet “all the members of the mission agree with them, that now is the time, not for less, but for more labor in this department”

*Central Turkey.* A letter from Mr. Adams, to the Turkish Missions Aid Society, at page 244 of this number of the Herald, will be found to present a very cheering view of progress, and results, thus far, at several stations of that field.

*Eastern Turkey.* A letter from Mr. Barnum (page 246), and some statistics from the Harpoot station report (page 248), present gratifying facts in regard to the work of student helpers and native pastors; and Mr. Williams (page 248) gives notice of “many encouraging ac-

counts" from the Arabic portion of the field.

*Madura.* Mr. Chester (page 250) presents a striking view of "many labors" in his mission, and Mr. Washburn (page 251) brings to view some of the difficulties growing out of long-established habits and characteristics of the people, but shows that there is progress.

*Zulus.* Mr. Tyler has again visited the interesting station of the native missionary, Umbiana, and some account of what he saw and felt will be found at page 254.

*Gaboon Mission.* Mr. Bushnell wrote, March 18, of a recent visit to Nēngēncēge, where he was invited to breakfast by the captain of the French frigate stationed near. He remarks: "The captain has penetrated, I believe he said, six days' journey further into the interior, from this point, than any other white man; but his experience was similar to ours, that after leaving the sources of the river, the difficulty of carrying supplies through pathless wilds, and other hindrances, were almost insurmountable. . . . As I stood upon that border-land, and contemplated that vast region of unexplored Ethiopia on each side of the equator, extending eastward to the Albert Nyanza Lake, recently discovered by Baker, I almost coveted youthful vigor to undertake the work of carrying the lamp of life into that dense darkness, unfurling the banner of Jesus upon those torrid mountains, and preaching the gospel among those benighted nations. 'Those 'regions beyond' are the most extensive, and almost only, unknown field on the globe. It must be explored and conquered for Christ. Who will come and carry the war into the heart of Africa?"

*Ceylon.* Semi-annual letters, dated about April 1, have been received from several of the stations of this mission. Want of room in the Herald constrains to the presenting of only a few items of intelligence, in this summary. From the female boarding-school at Oodoville, a class of six graduated in January. In

March, 30 came to be examined for admission — "a most interesting company, and all appeared very well," but only 12 were taken for the new class. There are 52 pupils in the school now, of whom 11 are church members. Mr. Sanders now has charge of the training-school at Batticotta, and to this the care of the station has been added, as it was judged best for Mr. Howland to remove to Tillipally, in view of the wants of that station, and in the hope that his health would be improved by the change. Mr. Sanders speaks of some of the meetings during the week of prayer, at Batticotta, as very interesting, and says the relations between the church and the native pastor, Mr. Rice, are pleasant. At the two latest communion seasons, 15 were admitted to the church. In February and March, efforts were made to distribute the Scriptures among the people of several islands, catechists, colporters, and training-school teachers taking part in the work; 2,830 houses were visited. At times the laborers met with strong opposition from Romanists, and at times they were greatly cheered by the earnestness with which their books were sought; but the mass of the people refuse the Word of Life.

Each member of the church committee at Batticotta, after carefully considering the subject, has "resolved to give a tenth of his income," and the church has resolved, as a body, to aim at a tenth. Mr. Howland, removed to another station, expresses much interest in this movement, and says he did not know how strong his attachment was to that church and people, nor how much affection they felt for him, till he was called to leave them.

Mr. Quick, of Tillipally, reports the admission of one person to the church, by profession, in December.

Dr. Green states, that since his former report, "a medical class of nine has graduated, and a promising new class of 12 has been received." He feels "greatly encouraged by, and grateful for, the very liberal supply of illustrative cuts" sent him for his edition of Gray's Anatomy; and mentions his "strong desire for a set of cuts to illustrate a work on chemistry," which he hopes to issue.



*Micronesia.* Mr. Snow, of Ebon, whose wife and children are now on a visit to the United States, wrote in January, that he had been for some time, in his loneliness, decidedly an invalid — almost disabled by something like a carbuncle, apparently; but had been very kindly cared for by his Hawaiian associate and by native domestics. He was better when he wrote, and was at work upon the translation of portions of Scripture. He was hoping, on the coming Sabbath, (the first in February,) to receive twenty persons to church fellowship. Extracts of much interest from letters from Mr. Sturges will be found at page 252.

*North China.* Mr. Goodrich, writing from Peking, March 4, mentions "a new feature of interest in the school," in the accession of two Jews. The small colony of that people, in the province of Honan, were visited in the spring of 1867 by Rev. Mr. Schereschewsky, of the Episcopal mission, himself a Jew, and now, "a number of them have come north and joined the various mission schools." They have still, in Honan, "a complete copy of the Old Testament, beautifully written on parchment," but they have lost their language and cannot read it, and "differ little, or not at all, from the heathen."

*Mahratta Mission.* Mr. Bissell, writing from Ahmednuggur, May 23, speaks of the hot season, "unusually severe," as keeping them mostly at home; but says there is much to be done in connection with the schools; and states: "A larger proportion than usual of the students in the normal school, this year, are not Christians; but by the blessing of God several have already been brought into the church, and more are hopeful. Seven persons were admitted to the First church, on profession of their faith, on the first Sabbath of this month. Four of these were from the normal school, and three from the girls' school. These, with others received two months before, make eleven accessions to the church from the schools at the station this year.

"The subject of giving a tenth for the support of pastor, and other religious purposes, is still before our people, and I think

is making progress. Some have given their tenth regularly, since the meeting last October, some began with the present year, and some have still more recently adopted the rule. Others have adopted the *principle*, but do not yet *practice* it. One gives two rупces monthly, from a salary of fifteen. Pastor Modak paid me, a few days ago, the tenth of his whole year's income in a lump. Those who give regularly are a living rebuke to those who do not. Some may perhaps harden their hearts under the influence of good example, by resisting it; but most, I trust, will yield to the good influence, and consent to know the blessedness of giving for Christ." Some particulars are given respecting the circumstances of members of the church, showing how small a sum can be realized even when all give the tenth.

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#### OTHER MISSIONS.

*West Africa.* The *Record* of the Presbyterian Board states: "A new station in Liberia has been formed among the natives, near Marshall. The Presbytery of West Africa, during their meeting in January, at Marshall, paid a visit to the town of a native chief, which was one of much interest. He had built a house for a school and a place of preaching, and was anxious to have a missionary sent to live amongst his people."

*South Africa.* The *Foreign Missionary*, for June, states: "Within and beyond Cape Colony and Natal, four of the principal English missionary societies, one American, two Scotch, and five foreign societies occupy about two hundred and twenty-four principal stations, and employ about two hundred and seventy European missionaries, besides native assistants. This appears to be a large supply of ministerial agency to meet the spiritual wants of a population not exceeding a million of souls. But it must be kept in mind that this population is widely scattered over an area of more than a million of square miles. . . . South Africa is one of the most accessible gates of entrance into a large portion of that

continent, which is now estimated to contain one hundred and eighty millions of souls."

*Madagascar.* The missionaries of the London Society in Madagascar have had their attention called of late, by a "budget despatch" from the officers of the Society (as have other missions), to the importance of a native ministry, *supported by the churches*. Referring to the progress of the churches there since the long lost liberty was regained in 1861, and to efforts put forth by the native Christians, this "despatch" mentions the following "results of the mission": "90 churches, with 5,255 members, and 462 candidates; with congregations of 13,600 persons, in a Christian community of about 20,000 individuals. You have 101 pastors in and out of the city, and your people have erected nearly a hundred simple chapels, during the last five years, at their own cost."

Urging the importance of self-support, it is stated: "The Directors think it will be an injury to the Madagascar churches systematically to support, in any degree, either the pastors or the church ordinances. They will confine their outlay on the mission to the support of the missionaries themselves. But they will be prepared annually to place a small sum in your hands, from which, in committee, you may make grants to schools, to chapel building, and to schemes of evangelization, the main cost of which is provided by our native brethren themselves; and may thus smooth away some of the difficulties into which they have been thrown." The opinion is fully expressed, that "it is unwise for English missionaries to take the full pastorate of native churches, as such a pastorate "checks their development, and keeps them in a state of pupilage."

*Egypt.* The *Missionary Trumpet* — (United Presbyterian) — states, respecting the mission of that denomination in Egypt: "It is very interesting to observe that, simultaneously with similar action by other missions in other lands, this mission in Egypt is taking the most vigorous measures to settle native pastors over

their infant churches; and to require those churches to *sustain* those native pastors themselves, in part, and ultimately in whole, at as early a date as possible." Action to this effect by the Presbytery of Egypt is noticed. One of the resolutions passed was the following: "That the duty of supporting, from the first, these pastors elect, be imposed upon the native churches according to their ability; the mission to afford to the churches such temporary aid as may be deemed necessary; and that it be understood that the entire support of the pastors be undertaken by the churches as soon as practicable."

*India.* Rev. J. F. Ullman, of the Presbyterian Board, "mentions that there were sixteen young men in his theological class at Futtehgurh. 'More than half of them are very promising. They study with a will, and all of them are making progress.'"

*Burmah.* The *Macedonian*, of the Baptist Union, for May, states: "Mr. Bunker gives these cheering views of the brightening prospects of the churches in Toungoo District: 'Now the churches are coming forth into the light again. Every thing seems brightening, and God seems ready to pour out his Spirit upon us. Already, this year, 300 have been baptized, and many more are applying. Education is also beginning to assert its demands. Last year our school numbered 80, this year upwards of 100, with 10 at the Theological Seminary at Rangoon. The call for teachers has greatly increased, which we are wholly unable to meet as yet. This call comes as well from the heathen as from the Christians.'"

The *Missionary Magazine*, (Baptist Union,) gives a letter from Mr. Bixby, of the mission to the Shans, in which he says: "I have just returned from nearly a month's tour on the mountains, in the course of which I visited six chapels and several other villages, preaching the gospel, confirming the churches, counseling the assistants, and baptizing believers. I baptized thirteen at Kyah Maing, among them the chief of the Kyah Maing district, and the chief of the Kyah Maing village. The Lapet Ing people are

building a new chapel, and there are several candidates for baptism. The same is true of Shway-nau-gyee. . . .

"I have never wavered in my belief that it is God's purpose to introduce the gospel to the Shan tribes through these mountaineers. The light which God gives me upon this path is too clear and positive to allow me to waver. Every year the work advances, and bids fair to get a foothold in the Shan territory.

"Our aim should be the evangelization of the Shan country, not simply the Shan race,—for the tribes are many. Already we are working beyond the English frontier; and if there were a Burman missionary to take charge of the Burmese department at Toungoo, I would at once move on to the frontier, where the tribes are ready to receive us with open arms.

"I do not mean by this that they are ready to become Christians. They do not know the truth well enough for that yet; but they are ready to receive teachers and help support them, and they are ready to aid us in going to 'the regions beyond.'"

*China.* The (Presbyterian) *Record*, reports the admission of six persons to the mission church at Shanghai in April last, and notices "a beginning at Suchow," as follows: "Suchow is a large city in the province of Kiangsu, China, situated nearly eastward from Shanghai, which is in the same province. In this city, Mr. Charles Schmidt is conducting missionary work under peculiar and interesting circumstances. Reaching China from Europe some years ago, he entered into military service among the natives, became colonel of an imperial regiment, and gained credit for his energy and success. At the end of the rebellion, he spent some time in mercantile business, losing most of the property he had acquired. In the mean time he had married a Chinese wife. He was brought afterwards, as it is hoped, to a saving knowledge of our blessed Lord, and received as a member of our church in Shanghai—as also his wife. And now he is earnestly laboring to make Christ known to the Chinese in the city where formerly he had been engaged in battles, and where missionary laborers are

greatly needed. He is supported in part by his own means."

*Japan.* The *Record*, of the Presbyterian Board, for July, states: "In Japan, Dr. Hepburn, April 24th, reports the baptism of 'two young Japanese. They are both married men, belong to the Samuria class, or gentry, are intelligent, and formerly attended our English school. They have been industrious students of the Bible in English, and seem to understand clearly, and to have a true love for its great truths. We hope they may yet become preachers of the gospel to their countrymen. This is our great desire, to raise up men to preach the gospel; and our daily prayer.'"

*Presbyterian Board.* The *Foreign Missionary*, for June, in assigning causes for an increased expenditure, presents briefly the progress of that Board's missions and work within the last ten years. It states: "In this decade, the stations of the Board have increased from 41 to 62; the missionaries, including missionary physicians, from 58 to 83; ordained natives and licentiates, from 4 to 22; the increase in the total of these laborers, from 62 to 105; the native helpers from 65 to 179—or an increase in the total number of laborers from 127 to 284. Communicants have increased from a little over 700 to 1,616. . . . Two new missions have been formed, one in Japan and the other in Brazil, and with the exception of the Indian tribes, and a slight decrease in the Jewish mission, nearly every other mission has doubled its expenditures; or where the Board appropriated in 1857-8, \$104,170, the payments have been in 1867-8, \$244,271. But including the Indians and Jews, the payments of the foreign work in the former period, were \$140,949, and the last year, \$256,081."

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EMBARKATIONS.

Rev. Thomas W. Thompson, of Worcester, Mass., sailed from New York July 9, for Panama, on the way to San Francisco and China; to join the North China mission. Mr. Thompson was educated at



Dartmouth College and Andover Theological Seminary, and has already spent something more than one year at Kanagawa, Japan, and one year and eight months at Canton, China, teaching, and studying the Japanese and Chinese languages.

Rev. Messrs. L. T. Burbank and G. C. Knapp, of the Eastern Turkey mission, sailed from New York for Liverpool, July 11, with their families, on their return to

Bitlis. They were accompanied by Misses Charlotte E. and Mary A. C. Ely, of Cheektowaga, Erie County, N. Y., who are to join them in their work at Bitlis, Miss Jennie Dean, of Detroit, Mich., on the way to Oroomiah, to join the Nestorian mission, and Miss Rebecca D. Tracy, of Andover, Mass., who goes to join her sister, Mrs. Livingston, in missionary labor at Sivas, Western Turkey mission.

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## FOR THE CHILDREN.

### LETTER FROM HARPOOT, EASTERN TURKEY.

DEAR CHILDREN,—The other day I read in the *Missionary Herald*, that you had given for "Mission Schools," during the year 1867, almost \$14,000, besides the \$28,000 you collected a year ago for the new "Morning Star." Well done for the children! I exclaimed, and turning to some friends, I asked if they knew how much money our little friends at home had given for Christ. "Yes," said one, "but they spend more than that every year, for candy!"

Can this be true, dear children? I do not wish to believe it. I don't like to think, even, that you beg money from your parents for the missionary-box, and keep your pennies for yourselves. I am sure *some* of you do not, for you love the dear Jesus too well to treat him so meanly. When you make *him* a present, you wish to give him something of your own—something which you *could keep*, and spend for yourselves, but because you love Christ *more* than yourselves, you had rather go without and give it to him. Is it not so?

Now suppose you all count up the pennies, dimes, and half-dimes which were yours last year, and see how many of them you spent for candies and playthings, and how many you gave to Jesus.

But *why* should you deny yourself to give to Christ? Is he not rich? Does he really *need* the children's pennies to carry on his work? Perhaps you sometimes *think* these questions, if you do not ask them; and it may be some older peo-

ple think it hard that you cannot spend the money that is given you, or which you earn, just as you please; that is, as children usually spend their money. But what do you suppose *Jesus* thinks about it?

Let me tell you a little story. There was once a little boy whose mother had died, and he often saw his father very sad. They lived in a foreign land, among a strange people, and had few friends to comfort them. One day this little boy came to wish his papa a happy new year. "There are no more happy new years for me," said his father, sadly. The little fellow went away with his own heart full of sorrow, and of desire to show his poor father some token of love. Pretty soon he came back and presented him with a picture. It was one of those you often see pasted upon linen, worthless in itself, yet the most precious and prized of all the dear boy's treasures. With a burst of tears he laid it in his father's hand, saying, "I'm *so sorry* for you, papa!"

Do you think his father scorned that proof of his dear boy's love? No, indeed. He said, in telling the story: "I knew what a struggle it cost the child to part with it—that nothing but his love for me made him do it—and for that reason the little gift became very precious to me. I have kept it in my desk for many years, and I never look upon it without seeing also that dear little weeping face and those quivering lips, and it tells me how much he loved me." And so, dear children, will Jesus prize your little gifts and self-denials, as tokens of your love for him.



The next time I write, I hope to tell you of some "children's meetings" in far-off Turkey, and of some little boys and girls who lately begun to love Jesus, and deny themselves to give to him some little love-tokens. And I hope that you, and they, and I, will one day see him, and then we shall know, better than now, whether he cares for our poor gifts!

Your loving friend,

M. A. WEST.

HARPOOT, March 11, 1868.

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A CRUEL SWAMY.

THE missionaries of the Madura District, in India, go about a great deal among the heathen villages, preaching the gospel to the people, and living in a tent, which they take with them from place to place. This kind of labor they call the "itineracy," because it is *itinerating*, or going about. One of them writes for the children this little story about one of the villages he had just visited. The "Swamy" is the idol-god.

"Last week, when out upon the itineracy, we came upon three villages some of the customs of which are very peculiar. 'If we should come over to your religion,' said the people, 'our Swamy would kill us. He is a fearfully cruel Swamy. Look around you. You see we have no doors. There is not a door nor a door-frame in the village. Were we to try to have them, our Swamy would kill our cattle and stone our children.' 'Where is your Swamy?' we asked. 'Out there,' they said, pointing to a giant image of potter's work in the distance, a sort of goblin on horseback, made hideous enough to frighten people even less ignorant than they.

"One would suppose that as some of these people are well-to-do they would be afraid of thieves; but they say that a thief would lose his eyesight the moment he entered the open doorway.

"In most heathen villages there are cots to be found—a few only, in the better class of houses; but these people think that to sleep on a cot would be certain death to them. They suspend their infant children in a cloth, which answers very well the

purpose of a cradle; and in this they follow the custom of the country. But no visitor to their houses would dare to put her child to sleep in this way, for fear, again, of the Swamy.

"The people said that they would join us if we would first build a school-house in the village, and put in a door-frame and a door!

W. B. C."

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WHAT ONE SABBATH SCHOOL DOES.

THE Superintendent of a Sabbath-school in Providence, Rhode Island, sends to the Treasurer \$68.07, and writes as follows, to tell how the money was raised:—

"Our Sabbath-school recently observed its monthly concert as a missionary meeting, and to awaken a deeper interest in the subject of missions, one of our lady teachers furnished a fine drawing on the blackboard, of the Harpoot station and female seminary. A very interesting description of the mission was given by Dr. C—, our commissioner of public schools, which was listened to, by young and old, with great profit. One class resolved to support a pupil at the Harpoot Seminary, and an appropriation of \$25, and a special collection for the support of two pupils was ordered that evening. May other schools do likewise."

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HOW I GOT MONEY FOR THE MISSIONARIES.

A LITTLE girl, in Illinois, has sent fifty cents to the District Secretary of the Board, with this letter, which she dictated and her father wrote for her. The picture which she speaks of is the Secretary's certificate for children who contribute, with a photograph of the *Morning Star*.

"I am a little girl, almost five years old. My name is Carrie Moore. I go to Sunday-school, and one time when I was there, there was a man who is going to be a missionary, talking to the children; and he said, if any little boy or girl would give fifty cents to the missionaries, so that they could teach the little heathen children to read the Bible, and learn to be good, they would have a picture of a beautiful mis-

sionary-ship sent to them, that they might keep for their own. So I asked my Pa how I could get the fifty cents; and Pa said, for every time that I would eat a breakfast, dinner, or supper, without teasing, fretting, or crying for any thing, that Pa or Ma thought I ought not to have, he would give me a penny. So you see, I earned three pennies every day, until I

got fifty cents, and now I mean to try to be a good girl all the time. Ma says I never was a very bad girl, only a little fretful.

"I am going to put my fifty cents in this letter, and send it to the missionaries; and I hope I will get my pretty picture soon.

"CARRIE MOORE."

DONATIONS RECEIVED IN JUNE.

MAINE.	
Cumberland co. Aux. Soc.	
Falmouth, 2d Cong. ch. and so.	10 30
Mechanics' Falls, Cong. ch. and so.	25 15
Portland, 2d Cong. ch. and so., For Missy Circle, for the Armenians,	20 00
South Freeport, Cong. ch. and so. m. c. 3; Rev. Horatio Hsley, 10;	13 00—68 45
Hancock county.	
Castine, Cong. ch. and so. (in part), Gents, 72, m. c. 13.78;	85 78
Kennebec county.	
Gardiner, Cong. ch. and so. 34 50, Rev. A. L. Park, 10, Mrs. H. C. Park, 10, Agnes H. Park, 5;	59 50
Hallowell, a friend,	20 00—79 50
Lincoln county.	
Bristol, 2d Cong. ch. and so. 7.30, a friend, 2;	9 30
Union, Cong. ch. and so.	20 00—29 30
Oxford county.	
Bethel, 2d Cong. ch. and so., for a pupil in Harport Female Sem'y, Dixfield, D. S. Sibley,	30 00 50—30 50
Union county.	
Brownfield, Cong. ch. and so.	7 00
Waterford, Cong. ch. and so.	50 00—57 00
Waldo county.	
Searsport, 1st Cong. ch. and so. m. c.	4 25
Washington county.	
Calais, 1st Cong. ch. and so. m. c.	40 00
Robinston, Cong. ch. and so.	26 00—66 00
York co. Conf. of Churches.	
North Acton, Mrs. Rev. J. U. Parsons,	5 00
	425 78
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. Geo. Kiugsbury, Tr.	
Gilsun, Cong. ch. and so.	22 75
Hinsdale, Cong. ch. and so.	75 75
Jaffrey, Cong. ch., Susan Sawyer, deceased,	25 00
Marlboro, Cong. ch. and so.	28 69—152 19
Grafton county.	
Haverhill, 1st Cong. ch. and so.	56 00
Orford, Cong. ch. and so. coll. 33.34, m. c. 4.76;	88 10—94 10
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Brookline, Asa Betterley,	2 00
Goffstown, Cong. ch. and so., in part,	31 75
Lyndeboro, Cong. ch. and so.	60 00
Nashua, Franklin st. Cong. ch. and so. 260.81; Olive st. Cong. ch. and so. (of which from m. c. 7.66), to const. J. N. BARR, II. M. 126.98;	388 79
Hannah Woodward, 1;	
New Boston, a lady friend,	50—483 04
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Fisherville, Cong. ch. and so. 40, Rev. W. R. Jewett, 10;	50 00
Pembroke, Cong. ch. and so., add'l,	

	with prev. dona., to const. Rev. BENJAMIN MERRILL, H. M.	1 00
	Salisbury, "Kearsarge,"	2 00
	Warren, Geo. W. Prescott (of Cong. ch. Wentworth), to const. SARAH E. PRESCOTT, H. M.	100 00—153 00
Rockingham county.		
Candia, Richard H. Page,		10 00
Strafford county.		
Gilmanton, Cong. ch. and so.		25 00
Meredith Bridge, Cong. ch. and so.		83 35
North Conway, Cong. ch. and so., add'l, Mrs. R. M. Colby,		5 00—113 35
Sullivan Co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c. (of which for support of a "Bible-Woman" in Diarbekir, 5), 40.55;		
D. M. Ide, for China, 20;		60 55
		1,066 23
<i>Legacies.</i> — Amherst, Aaron Lawrence, by R. M. Shirley and J. G. Davis, Ex'rs, 1,000, less tax, 60,		
		940 00
Candia, Mrs. Harriet M. Patten, by Rodney A. Killam, Ex'r, 300, less tax, 18;		282 00
Dover, William Woodman, by T. J. W. Pray, Ex'r,	1,000 00—2,222 00	
		3,288 23
VERMONT.		
Addison co. Aux. Soc. Amos Wilcox, Tr.		
West Addison, K. S. M.		3 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
Lyndon, Cong. ch. and so., June coll.		14 00
Chittenden co. Aux. Soc. E. A. Fuller, Tr.		
Underhill, Female Cent Society,		8 00
Winooski, "Widow's Mite,"		1 00—9 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Georgia, Mrs. Jackson and others,		3 00
Swanton Centre, Mrs. Amos Skeels,	15 00—18 00	
Orange county.		
Wells River, a thank-offering,		5 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		
Brownington, Cong. ch. and so., of wh. from m. c. 46 75;		58 75
Glover, Cong. ch. and so.		23 93
North Craftsbury, Mrs. D. W. Loomis,		20 00—102 68
Washington co. Aux. Soc. G. W. Scott, Tr.		
Berlin, Rev. Truman Perrin,		10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.		
Acuttenville, Rev. Seth S. Arnold,		10 00
Sharon, Cong. ch. and so.		41 00
Springfield, Cong. ch. and so., to const. GEORGE BOWERS, EDWARD INGHAM, LANGDON SAWTEE, and		

H. M. ARMS, II. M. 400; a friend, 5;	405 00	Westhampton, Cong. ch. and so.	56 03
Stockbridge, Cong. ch. and so.	80 00	Worthington, Mary Adams,	3 00—1,700 71
Woodstock, Cong. ch. and so. m. c.	13 00—499 00	Middlesex county.	
	660 68	Bedford, a lady,	2 50
MASSACHUSETTS.		Billerica, Cong. ch. and so. m. c.	12 00
Barnstable county.			
Falmouth, 1st Cong. ch. and so., ann. coll., to const. WARREN BOURNE and Mrs. C. L. BATES, Falmouth, Mass., and Rev. ALEXANDER PAR- KER, Los Angeles, Cal., H. M.	250 83	Cambridgeport, Prospect st. Cong. ch. and so. m. c. 15; Stearns Chapel, m. c. 9.37;	24 37
Berkshire county.			
Hinsdale, Cong. ch. and so., annual coll., 185.75, m. c. 70, to const. LYMAN PAYNE and W. A. TAYLOR, II. M.	255 75	Framingham, Hollis Evan. ch. and so. m. c.	120 28
Sheffield, Cong. ch. and so. m. c.	5 00—260 75	Lowell, 1st Cong. ch. and so., in part,	200 00
Boston and vicinity.			
Boston, of wb. from Dr. Rufus And- erson and wife, 50, Mrs. Alvan Perry, 50, Henry D. Hyde, for a student in Marsovan Sem'y, 40, Mrs. Ira Greenwood, 20, a friend, 10, unknown, 10, ditto, 2;	1,240 28	Malden, Trin. Cong. ch. and so. m. c.	25 00
Cbelsea, Broadway Cong. ch. and so. m. c., 2 mos., 52.32; Winn. Cong. ch. and so. m. c. 82.71; a friend, 20;	105 08—1,845 81	Medford, 1st Trin. Cong. ch. and so., to const. D. W. WILCOX, GEORGE PRATT, and H. C. KIDDER, H. M.	341 69
Brookfield Asso'n. William Hyde, Tr. North Brookfield, Miss Persis Howe, Essex county.	5 00	North Chelmsford, Rev. B. F. Clark and wife,	25 00
Andover, Hiel Proctor,	20 00	Tewksbury, Cong. ch., a friend,	10 00
Bullardvale, Union Cong. ch. and so., annual coll.	69 00—89 00	West Dracut, Cong. ch. and so.	25 12—785 96
Essex co. North Aux. Soc. William Thurston, Tr.		Middlesex Union.	
Amesbury and Salisbury, Female Foreign Miss'y Soc.	24 50	Fitchburg, Calv. Cong. ch. and so. m. c.	28 87
Newbury, 1st Cong. ch. and so.	10 55	Lunenburg, additional,	50
Newburyport, Belleville Cong. ch. and so. 351.75; Whitefield Cong. ch. and so., to const. Mrs. Mary Rolfe, H. M. 100; North Cong. ch. and so. 55.36;	507 11—542 16	Stow, Rev. R. W. Fuller,	2 00—31 37
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		Norfolk county.	
Danvers, Maple st. Cong. ch. and so. m. c. 62.44; 1st Cong. ch. and so., add'l, 5;	67 44	Foxboro, Cong. ch. and so. 26.60, Daniels Carpenter, to const. HOR- ACE CARPENTER, H. M., 100;	126 60
Gloucester, Evan. Cong. ch. and so.	804 74	Medfield, 2d Cong. ch. and so. and Sunday-school,	58 00
Marblehead, South Cong. ch. and so. 5; a friend, 5;	10 00	Medway, 1st Cong. ch. and so. (of wh. from m. c. 17.04), to const. JOHN CLARK, II. M. 147.94; Vil- lage Cong. ch. and so. coll., with other dona., to const. Mrs. S. B. METCALF, II. M., 90.40;	238 34
Peabody, a friend,	5 00	Sbaron, 1st Cong. ch. and so. m. c.	14 25
Topsfield, Cong. ch. and so.	201 42—588 60	Walpole, Ortho. Cong. ch. and so.	81 53
Franklin co. Aux. So. E. D. Merriam, Tr.		West Roxbury, South Evan. Cong. ch. and so. m. c.	88 97
Greenfield, a friend,	100 00	Wreutham, 1st Cong. ch. and so. m. c. 5.50; Cynthia Hawes, for China, 50;	55 50—563 19
Hampden co. Aux. Soc. J. L. Whit- ney, Tr.		Old Colony.	
Monson, Cong. ch. and so. m. c.'s, 60.64; E. F. Morris, 10.90; D. D. Moody Estate, 3.46; Rev. D. N. Coburn, 10;	85 00	Marion, 1st Cong. ch. and so.	16 00
Westfield, a friend, 10; a "Young Lady," 10;	20 00—105 00	New Bedford, Rev. Wheelock Craig, 40; Rev. Asahel Cobb, 20;	60 00—76 00
Hampshire co. Aux. Soc. S. E. Bridg- man, Tr.		Palestine Miss'y Society. E. Alden, Tr.	
Amherst College, m. c., add'l,	2 00	Abington, 1st Cong. ch. and so.	360 00
Cummington, Village Cong. ch. and so., to const. Rev. J. H. FELTCH, II. M.	50 00	Bridgewater, Cong. ch. and so. coll. 98.50, m. c. 12.50;	111 00
East Hampton, 1st Cong. ch. and so.	60 88	Easton, Evan. Cong. ch. and so., to const. L. S. DRAKE, II. M.	109 00
Hadley, Russell Cong. ch. and so. m. c. 81.50; 2d Cong. ch. and so. 29;	60 50	North Abington, Cong. ch. and so. m. c.	6 30
Northampton, Edwards Cong. ch. and so. m. c. 13; "From an old friend," 1,000;	1,013 00	North Bridgewater, Porter Cong. ch. and so. 247.48; 1st Cong. ch. and so. 65;	812 48
Plainfield, Mrs. A. G. Pixley,	10 00	North Weymouth, Pilgrim Cong. and so.	23 50
Southampton, a friend,	5 00	Randolph, Winthrop Cong. ch. and so. (of wh. from E. N. Holbrook, to const. Mrs. RELIEF HOLBROOK, II. M., 100), 347 77; 1st Cong. ch. and so. 336;	683 77
South Hadley, Teachers and Pupils of Mount Holyoke Sem'y, for out- fit of Olive S. Parmelee, to const. M. ELIZABETH CHILDS, HANNAH NOBLE, and MARY EVANS, H. M.	347 10	South Abington, S. Blake, South Weymouth, Union Cong. ch. and so.	26 00
South Hadley Falls, South Cong. ch. and so.	88 20	Weymouth, a member of Rev. A. A. Ellsworth's church, for a female student at Harpoot,	30 00—1,687 05
West Cummington, Cong. ch. and so. m. c.	5 00	Plymouth county.	
		Halifax, Cong. ch. and so.	12 00
		Taunton, and vicinity.	
		Dighton, 1st Cong. ch. and so.	30 28
		East Taunton, Cong. ch. and so.	20 00
		West Attleboro, 1st Cong. ch. and so.	36 51—86 79
		Worcester co. North Aux. Soc. C. San- derson, Tr.	
		Ashburnham, "An aged female friend,"	10 00
		Winchendon, North Cong. ch. and so. m. c.	5 00—15 00
		Worcester co. Central Asso'n. E. H. Sanford, Tr.	
		Auburn, Mrs. Elizabeth Green,	4 00
		Berlin, a friend,	10 00
		Worcester, Samuel Pierce, 10; Na-	



than Robbins, 6, Mrs. Robbins, 4; a friend, 1;	21 00—35 00
Worcester co. South Consociation. W. C. Capron, Tr.	5 00
Millbury, a friend, Upton, Cong. ch. and so. m. c. 9.28; friends, 14.71;	23 99—28 99
	<hr/>
A friend,	8,308 21
	10 00
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	8,318 21

*Legacies.*—Millbury, Solomon Dwin-  
nell, by H. W. Dwinell, Ex'r, to  
const. J. O. Eaton, Lodi, Wiscon-  
sin, H. M. 100 00

Newbury, Catharine S. Sherburne,  
by J. C. Coleman, Adm'r, \$50, less  
tax, 3, 47 00

Northampton, Mrs. Margaret Hall,  
add'l, by her son, Rev. Gordon  
Hall, 125 00

Southwick, Rebecca Bingham, add'l,  
Waltham, Mrs. Narcissus B. Sher-  
man, in full, by Rev. D. M. Mitch-  
ell, Ex'r, 1,291 67—1,587 67

RHODE ISLAND.

Central Falls, Cong. ch. and so. m. c.	131 35
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CONNECTICUT.

Fairfield co. East Aux. Soc.	
Stratford, G. Loomis,	5 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Stanwich, Cong. ch. and so.	26 25
Hartford co. Aux. Soc. E. W. Par- sons, Tr.	
East Grauby, Cong. ch. and so.	22 56
Hartford, Park Cong. ch. and so. coll. 139.49; Center Cong. ch. and so. m. c. 36.82; a deaf mute, 5;	181 31
Unionville, a friend,	5 00—208 87
Middlesex Ass'n. John Marvin, Tr.	
Higganum, Cong. ch. and so., of wh. from m. c. 31;	47 00
Lyme, Grassy Hill Cong. ch., Mrs. E. C. Hall,	20 00
Middletown, Rev. E. W. Clark,	20 00—87 00
New Haven City. F. T. Jarman, Agent.	
Third Cong. ch. and so. 93.20; North Cong. ch. and so. (of wh. from Miss N. Atwater, 40, m. c. 8.10), 48.10; Davenport, Cong. ch. and so. m. c. 29.51; Centre Cong. ch. and so. 28.60;	204 41
New Haven co. East Aux. So. F. T. Jarman, Agent.	
Clinton, Cong. ch. and so., to const. GEORGE E. ELLIOT, H. M.	105 01
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Westville, Cong. ch. and so.	72 02
Tolland co. Aux. Soc. C. H. Dilling- ham, Tr.	
Stafford Springs, S.	5 00
Vernon, Cong. ch. and so.	30 64—35 64
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
South Willing, Cong. ch. and so. m. c. 7, E. D. K. 6.50, Mrs. A. A. Eastou, 1.50;	15 00

*Legacies.*—Middletown, William Plumb,  
add'l, by William Southmayd, Trustee,  
851 06

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1,640 26

NEW YORK.

Buffalo and vic. H. Stillman, Agent,	
Buffalo, North Pres. ch., in part,	60 00
Lancaster and Elma, Pres. churches,	40 00—100 00
New York and Brooklyn, Agency of the Board Bible House,— Of wh. from Clinton Ave. Cong. ch. and so (Brooklyn), (of wh. from A. S. Barnes and wife, to const. MARY C., HENRY B., SARAH F.,	

HARRIET E. and EDWIN M. BARNES, H. M., 600, J. L. Davenport, to const. MARY T. DAVENPORT, H. M. 100), 1,843.67; Church of the Pil- grims (Brooklyn), S. B. Chittenden, 1,000; Madison Square Pres. ch. (of wh. from John Slade, 200, Rev. William Adams, 50, D. H. Wickham, 50), 300; Mercer street Pres. ch. (of wh. from W. W. Chester, 150, E. Mills, 100), 250; Church of the Covenant (Pres.), (of wh. from Thomas Denny, to const. AMY D. DENNY, H. M. 100, C. Butler, 50, R. H. McCurdy, to const. Rev. T. L. GULICK, H. M., 50, H. A. Crosby, 15), 215; Clas- son Avenue Pres. ch. (Bronklyn), 198.75; Allen st. Pres. ch., J. W. Lester, 100; 7th Pres. ch. (coll. 60.86, m. c. 11.92), 72.78; 4th Ave. Pres. ch. m. c. 44.75; Rev. J. G. Aterbury, 50; W. J. H. 10;	4,094 95
Oneida co. Aux. Soc. J. E. Warner, Tr.	
Marcy, Salem church (Welsh),	12 26
Utica, 1st Pres. ch.	483 95—496 21
	<hr/>
	4,691 16

Albany, 2d Pres. ch.	953 41
Albion, Pres. ch.	42 31
Angelica, Pres. ch.	50 00
Batavia, P. L. Tracy,	50 00
Beekmantown, Pres. ch. m. c.	8 00
Big Flats, a lady,	9 90
Brewster's Station, Theodore B. Foster,	10 00
Brighton, Mrs. E. H. Evans, for China,	5 00
Buffalo, Mrs. W. G. Bancroft, 25; a friend, for China, 20;	45 00
Canandaigua, Mrs. E. A. Rice, for China,	3 00
Cooperstown and vicinity, Fem. Miss'y Society,	18 85
Corfu, Pres. ch. m. c.	6 50
Durham, 1st Pres. ch. m. c.	20 00
Geneseo, 2d Pres. ch.	90 00
Greenville, H. M. W.	12 60
Hammondsport, Pres. ch.	19 50
Huron, Pres. ch.	34 00
Ithica, Pres. ch. 6; J. B. Williams, to const. R. B. WILLIAMS, H. M., 100;	106 00
Jamestown, Cong. ch. and so. m. c. 60, less exc. 15c.;	59 85
Jewett, L. North, 10, L. S. Bailey, 10;	20 00
Kendall, Mrs. Annie Fisher,	7 00
Lafayette, Cong. ch. aud so. (coll. 16.47, m. c. 19), 35.47, less exc. 1.72;	33 75
Le Roy, Pres. ch.	51 05
Lewiston, Pres. ch.	20 00
Madrid, Cong. ch. aud so.	5 50
Malone, 1st Cong. ch. and so.	188 80
Miller's Place, Mount Sinai Cong. ch. and so.	22 00
North Bergen, Mrs. Elizabeth B Tal- cott, to const. M. H. TALCOTT, Tal- cottville, Conn., H. M.	100 00
Pekin, Abigail Peck, add'l,	5 00
Pompey, 1st Cong. ch. and so.	40 00
Potsdam, 1st Pres. ch., to const. Rev. H. P. V. BOGUE, H. M.	75 57
Rome, Rev. G. S. Boardman, D. D.	20 00
Saratoga Springs, Cong. ch. and so. m. c.	16 75
Sherburne, 1st Cong. ch. and so. (of wh. from William Newton, to const. MARIA N. WILLIAMS, H. M. 100), to const. Rev. SAMUEL MILLER, H. M.	214 10
Spencer, Cong. ch. and so.	30 00
Stockholm, Mrs. Lucina Hubbard, part avails of land, 200, less taxes, 5.70;	194 30
Tarrytown, Charles Bowen,	10 00
Truxton, Mrs. Louisa Pope,	20 00
Union Corners, Pres. ch.	2 54
Watertown, Miss Hubbard,	5 00—2,625 25

7,316 44

*Legacies.*—East Bloomfield, Uri Beach,  
add'l, by George Rice, Ex'r, 25 00

Ithica, Mrs. Rachel Shepherd, 50,  
less tax, 3; 47 00



New Lebanon, Margaret Rowe, by  
Silas Churchill. Ex'r, to const.  
Rev. H. E. DECKER, Havana, Ill.,  
H. M. 100 00—172 00

7,483 44

NEW JERSEY.

A friend, 50 00  
Beverly, Pres. ch. 14 95  
Fairfield, 1st Pres. ch., annual coll. 20 00  
Morristown, South st. Pres. ch. m. c. 208 78  
Newark, Park Pres. ch. m. c. 42; Mrs.  
M. S. Whiting, 20; 62 00—355 73

PENNSYLVANIA.

By S. Work, Agent.  
Chester, Chester City Pres. ch. 42 00  
Delaware Water Gap, Mountain Pres.  
ch. m. c. 8 00  
Philadelphia, North Broad st. Pres.  
ch., (of wh. coll. 169.86, B. D. Stew-  
art, to const. Mrs. CAROLINE H.,  
LIZZIE, and HENRY C. STRYKER, H.  
M. 300), 469 86; Greenwich st. ch.,  
50; 1st church (of wh. from Geo.  
W. Toland, 25, S. C. P. 10, a lady,  
2), 37; 536 86—606 86

Danville, Mrs. M. M. Magill, 5 00  
Erie, 1st Pres. ch. 75 00  
Great Bend, Pres. ch. 29 00  
Honesdale, Rev. C. S. Dunning, 25 00  
Lewistown, Mrs. E. Hoffman, 10 00  
Lock Haven, G. B. Perkins, 4 72  
Montrose, Pres. ch., in part, 130 00  
Pockville, E. Wesson, 5 00  
Philadelphia, Calvary Pres. ch. (of wh.  
from John A. Brown, 200, Mrs. S. C.  
Baldwin, 200, Mrs. C. S. Wurts, 150,  
B. T. Tredick, 150, W. Strong, 130,  
Z. M. Humphrey, 50, W. D. Bell, 50,  
S. Colwell, 30, R. C. Dale, 25, J. H.  
Redfield, 20, J. C. Cornelius, 20, Mr.  
Bartow, G. F. Dale, G. F. Dale, Jr.,  
Harry Dale, Mrs. Richardson, A. R.  
Chambers, J. R. Neff, W. M. Farr,  
R. N. Willson, J. S. Cummings, Mrs.  
Taylor, Mrs. Koons, C. E. Cornelius,  
10 each, J. H. Williams, W. J. Morris,  
A. McElroy, W. F. Judson, D.  
Winebrenner, W. Raiguel, Mrs. C.  
Preston, A. S. Naudain, J. Thomas,  
5 each, Dr. Townsend, 2, S. H. Nor-  
ris, 2, others, 116.38), 1,320.38; J. D.  
L. 50; W. Purves, 8; a Missionary  
Widow, 5; 1,383 38

Pottsville, C. M. Baker, 5 00  
Wattsburgh, Pres. ch. 9 50  
Wilkes Barre, a friend, 5 00—1,686 60

2,293 46

DELAWARE.

Delaware City, Pres. ch. annual coll. 47 27  
Port Penn, Pres. ch. 7 78—55 05

MARYLAND.

Baltimore, Board of Beneficence, of St.  
John's Ind. M. P. church, by C. W.  
Ridgely, Cor. Sec'y, to const. Rev.  
AUG. WEBSTER, D. D., D. C. H. EX-  
ORY, and JOHN MAHANEY, H. M. 250 00

VIRGINIA.

S. H. W. 10 00

TENNESSEE.

Jonesboro, Pres. ch. 16 00  
Lookout Mountain Educational Insti-  
tutions, m. c. 5 65—21 65

KENTUCKY.

Burlington, James M. Preston, 20 00  
Greensburg, A. C. V. 5 00—25 00

OHIO.

By William Scott, Agent.  
Cincinnati, 3d Pres. ch. coll. 264 00  
Paddy's Run, Cong. ch. and so. coll. 80 35  
Yellow Springs, Pres. ch. 11 00—355 35  
"Trust," 29 64  
Belpre, Cong. ch. and so., balance of  
annual coll. 25.63, m. c. 18.37; 45 00

Cleveland, Mrs. E. E. Taylor, 200 00  
Elyria, 1st Pres. ch., balance, 54 05  
Hampden, Cong. ch. and so. 4 00  
Jersey, Cong. ch. m. c. 10.68, Rev. C. M.  
Putnam, 33; 43 68  
Lebanon, A. Holbrook, 10 00  
Mesopotamia, a friend, 5 00  
Pittsfield, Cong. ch. and so. 24 00  
Tallmadge, Rev. Luther Shaw, 10 00  
Windham, J. E. S. 5 00—430 37

785 72

Legacies.—Cleveland, William A. Otis,  
by T. D. Crocker, 1,000, less tax,  
60, 940 00  
Tallmadge, David Preston, in part,  
by L. C. Walton, Ex'r, 800 00—1,740 00

2,525 72

INDIANA.

Crawfordsville, monthly concert, 5 00  
Franklin, Pres. ch. 2 60  
Gilead, Pres. ch. 1 65  
Indianapolis, 2d Pres. ch. 105 00  
New Albany, 2d Pres. ch. annual coll. 248 03  
Shiloh, Pres. ch. 3 55—355 73

ILLINOIS.

A friend, 15 00  
Aurora, S. B. Dyckman, 20, Rev. E.  
Ebbs, 10; 30 00  
Blue Island, Cong. ch. and so. m. c. 3 50  
Brimfield, Cong. ch. and so. 24 00  
Charleston, Martha H. Nichols, 10 00  
Chicago, 3d Pres. ch. 146 05; 1st Pres.  
ch. 102.05; Union Park Cong. ch.,  
Mrs. H. A. Singer (Lemout, Ill.), 25;  
Rev. E. R. Davis, 5; 278 10  
Crystal Lake, Cong. ch. and so. 10 00  
Dundee, Cong. ch. and so. 30 00  
Elgin, Cong. ch. and so., to const. Rev.  
S. F. DICKINSON, H. M. 63 06  
Elmwood, Mrs. L. Hothkiss, 3 00  
Fulton, 2d Pres. ch. 23 27  
Minonk, C. H. L. Brown, 10 00  
Odell, Cong. ch. and so. 7 00  
Ontario, Mrs. M. J. Leffingwell, 5 00  
Orion, Miss M. E. Laird, 5 00  
Providence, Cong. ch. and so. 25 25  
Princeville, J. L. Rogers, for China, 10 00  
Quincy, 1st Cong. ch. and so. 50 00  
Waverly, a member of Cong. ch. 20 00  
Wyanet, Cong. ch. and so. m. c. 1 70—623 88

MICHIGAN.

Brooklyn, Pres. ch. 10 00  
Byron, Pres. ch. 4 30  
Edwardsburg, Pres. ch., add'l, 22 83  
Flint, Episcopal church, Mrs. E. H.  
Thomson, 5 00  
Memphis, Cong. ch. and so. 7 00  
Muir, 1st Pres. ch., annual coll. 10 26  
Sandstone, Mary B. Park, 2 00—61 39

MINNESOTA.

Blue Earth City, 1st Pres. ch. 7 50  
Chatfield, G. H. Haven, 10 00  
Faribault, Cong. ch. and so. 26 90  
St. Paul, House of Hope Pres. ch. m. c. 97 65  
Stillwater, 1st Pres. ch. m. c. for Juue, 12 00—154 05

IOWA.

Atalissa, Pres. ch., for N. A. Indians,  
1.83, less expenses, 50c.; 1 33  
Bell Plaine, Cong. ch. and so. 15 00  
Bristol, Rev. O. Littlefield and wife, 10 50  
Cedar Valley, Pres. ch., for N. A. In-  
dians, 3.88, less expenses, 81c.; 3 07  
Dayton, two German friends, 1 00  
Garnaville, Cong. ch. and so., add'l, 1 00  
Grand View, German Cong. ch. and so. 10 00  
Green Mountain, Coug. ch. aud so. 15 00  
Grinnell, a friend, 5 00  
Keokuk, 1st Pres. ch. 33 00  
Sherrill's Mound, German Cong. ch.  
and so. 3; F. Hammil, thank-offer-  
ing for answer to prayer, 2; 5 00—99 90

WISCONSIN.

Allen's Grove, Cong. ch. and so. 11 00

Baraboo, Cong. ch. and so. 13.42; Pres. ch., A. G. C. 5;	18 42		
Beloit, Mrs. Lucy A. Brown, for China,	10 00		
Caledonia, Cong. ch. and so.	9 30		
Columbus, 1st Pres. ch., annual coll.	25 00		
Cottage Grove, Pres. ch., J. G. K.	1 00		
Depere, Cong. ch. and so.	6 82		
Evanville, E. A. Winston,	3 00		
Fort Howard, Cong. ch. and so.	80 90		
Jefferson, Pres. ch.	10 00		
Lodi, Pres. ch. m. c.	5 30		
Plymouth, Charles W. Wilder,	6 00		
Prairie du Chien, Cong. ch. and so. m. c.	9 50		
St. Croix Falls, 1st Pres. ch.	5 00		
Ripon, 1st Cong. ch. and so., to const. Rev. ALEXANDER LEMON, II. M.	50 00		
Tafton, Cong. ch. and so. m. c. for June,	7 00—208 24		
<b>MISSOURI.</b>			
Newark, Rev. T. H. Tatlow,	2 50		
Palmyra, Pres. ch.	18 00		
St. Louis, 1st Pres. (N. S.) ch.	206 20		
West Ely, Pres. ch.	20 00—246 70		
<b>KANSAS.</b>			
Albany, H.	3 00		
<b>NEBRASKA.</b>			
St. Stephen, A. and S. Ballard,	5 00		
<b>CALIFORNIA.</b>			
Sacramento, Cong. ch. and so., coll. and m. c. 107.80 gold; prem. 43.39;	151 19		
<b>WASHINGTON TERRITORY.</b>			
Walla Walla, Rev. C. Eells,	2 00		
<b>CANADA.</b>			
Hamilton, "A. L. M.," 18 gold, prem. 7.24;	25 24		
St. Catharines, 1st Pres. ch., balance,	15 40—40 64		
<b>MISSION WORK FOR WOMEN.</b>			
MAINE.—Castine, Cong. ch. and so., Ladies,	47 50		
MASSACHUSETTS.—Boston, New England Women's Foreign Miss'y Soc., by Mrs. Mary A. Stoddard, Treas. pro tem., for support of Adelia M. Payson, Fochow,	500 00		
NEW YORK.—Truxton, Mrs. Louisa Pope,	10 00—557 50		
<b>MISSION SCHOOL ENTERPRISE.</b>			
MAINE.—Bethel, 2d Cong. s. s. 13.84, for a heathen child, to be called B. C. Goddard, 2.28; Castine, Cong. s. s. 7.84; Gardiner, Cong. s. s., for school at Puvanhi, Madura mission, 15; Kenduskeag, Cong. s. s. 2; Minot, Cong. s. s. 15; Norway, Cong. s. s. 1.50; Robbinston, R. Gates, 50c.; West Falmouth, Cong. s. s. 25; Winslow and North Vassalboro, Cong. s. s. 4;	86 96		
NEW HAMPSHIRE.—Gilsom, Cong. s. s. 3; Haverhill, 1st Cong. s. s., for school in India, 23; Lancaster, Cong. s. s. 26; Marlboro, Cong. s. s. 18.63, Freddy M. Wiswell, for a heathen child, earned by seating chairs, 2.25; Nashua, Olive st. Cong. s. s., to educate a girl at Oroomiah, 28; Pembroke, Cong. s. s., for Mrs. Gulick's school, China, 28.78;	129 66		
VERMONT.—Bridport, Cong. s. s. 5; Brown- lington, Cong. s. s. 18.41; Enosburgh, Cong. s. s. 23; Georgia, Cong. s. s. 10; Glover, Cong. s. s. 1.07; Westhaven, Cong. s. s. 2; Williston, Cong. s. s. 11;	70 48		
MASSACHUSETTS.—Auburndale, Cong. s. s., for schools of Rev. W. B. Capron, Madura			
mission, 40; Ballardvale, Union Cong. s. s. 4; Boston, Shawmut Mission School, for a Mahratra mission school (prev. paid 25), 25, Mrs. H., for Rev. W. B. Capron's school (30 gold), 42.15—East Bridgewater, Union Cong. s. s. 6; Framingham, Miss Hyde, for girl in Miss Proctor's school, Aintab, 40; Lincoln, a friend, for a pupil at Oroomiah, 28; Southampton, Cong. s. s. 21.50; South Malden, a friend, for the Theol. Sem'y, Oroomiah, 25; West Boxford, Cong. s. s., for school at Kallaputam, Madura mission, 29.90;	261 55		
RHODE ISLAND.—Newport, United Cong. s. s. 139.04; Providence, Beneficent Cong. s. s. 100, Richmond st. Cong. s. s., for sup't of pupils at Harpoot Female Seminary, 68.07;	307 11		
CONNECTICUT.—Cronwell, Cong. s. s. 50; Green's Farns, Cong. s. s. 23.46; Guilford, 1st Cong. s. s., for Harpoot, 5; Kent, Cong. s. s., for a student at Harpoot, 30; Washington, Cong. s. s., for a teacher and wife at Harpoot, 59; West Hartland, Cong. ch. and so., for Rev. H. S. Taylor's school, Madura, India, with prev. dona., to const. Rev. C. G. Gondard, II. M., 30; Wood- bury, North Cong. s. s. 25;	222 46		
NEW YORK.—Brooklyn, D. B. Hixon, for "Saideh," at Female Sem'y, Harpoot, 30; Lafayette, Cong. s. s., for a teacher, 11.39; Lysander, Pres. s. s. 5; New York, Miss W. and friends, for a pupil in Oodooville school, Ceylon, 30, Miss Booth's s. s. class, for a pupil in Mrs. Bushnell's school, Gab- boon, 20; Sherburne, 1st Cong. s. s., to const. EDMUND FREEMAN, II. M., 116.09;	212 48		
NEW JERSEY.—Orange, 2d Pres. ch. Miss'y Society, for support of nine young ladies in Bulgaria, 225 gold,	315 56		
PENNSYLVANIA.—Philadelphia, Calvary Pres. s. s. (of wh. for scholar at Eski Zagra, 35),	50 00		
MARYLAND.—Baltimore, G. N. Cressy, for pupil at Ahmednuggur,	25 00		
OHIO.—Cincinnati, 2d Pres. s. s., to const. Mrs. M. E. ROBERTSON, II. M., 100; Gallip- olics, 1st Pres. s. s. 17.17; Springfield, Cong. s. s., for catechist, 32.46;	149 63		
ILLINOIS.—Altona, family coll., for a girl in Mrs. Bissell's school, 3.55, a friend, for a girl in ditto, 3.15; Neponset, Cong. s. s. 3.70; Virdeu, Pres. s. s., for girl in Mrs. Edwards' school, Inanda, 16.35;	26 75		
MICHIGAN.—Gilead, Pres. s. s.	4 00		
MINNESOTA.—St. Paul, House of Hope Pres. s. s. Miss'y Soc., for school at Uppukotai, with prev. doua., to const. S. J. R. McMIL- LAN, II. M.	35 00		
IOWA.—Belle Plaine, Cong. s. s., Elroy Sim- mons, 05; Clay, Cong. s. s. 5.30;	5 35		
WISCONSIN.—Allen's Grove, Cong. s. s. 14; Fort Howard, Cong. s. s. 4.12; Stone Bank, Pres. s. s. 3.20;	21 32		
CANADA.—Montreal, Mrs. Mary C. Lyman, for girls' school, Oroomiah, 35.60 gold, prem. 14.24;	49 84		
FOREIGN LANDS AND MISSIONARY STATIONS.—Chiua, Peking, Friends, for Mrs. Bridg- man's school, 87.61; Tientsin, a friend, for Mr. Doolittle's school, 7;	94 61		
	<u>2,067 76</u>		
Donations received in June,	27,061 48		
Legacies " " "	6,602 73		
	<u>33,664 21</u>		
☞ Total from Sept. 1st, 1867, to June 30th, 1868,			324,795 91



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